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A Plain and Full

INSTRUCTION

IN THE

PRINCIPLES *and* DOCTRINES

OF THE

Christian RELIGION:

(Being the Abstracts of a Course of
Lectures on the Church-Catechism)

By way of Question and Answer.

By *SAMUEL ADAMS*, M. A.
Rector of *Alvescott* in the County of *Oxon*, and Late Fellow of
NEW-COLLEGE in OXFORD.

O X F O R D :

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TO THE
INHABITANTS

Of the PARISH of

ALVE SCOTT,

In the COUNTY of OXON.

My dear Neighbours,

HA V I N G, for some Years
past, applied my self to that
Method of Instruction amongst you,
which is commonly called *Catechi-
zing*; I, at length, for your Sakes,
and in Hopes that these poor En-
deavours of mine may be yet made
more useful to you, by Printing
them, presume to Publish them to
the World ----- And to you I now
(a 2) Dedi-

DEDICATION.

Dedicate them ; humbly beseeching Almighty God; that He would convince you, more and more, of the great and solemn Obligations we are all under, of being thoroughly acquainted with the Saviour of the World ; and what He hath done and suffered for us ---- For, believe it, *There is no other Name given among Men whereby we may be saved*: Nor any other Method of Salvation, than that which He hath proposed to us in His Holy Gospel: And therefore, we are not only forewarned by Him, *Unless ye repent ye shall all likewise perish*: But He hath also declared, in the plainest Words that can be ; *He that believeth not shall be damned ; He that believeth not is condemned already ; He that believeth not the Son shall not see Life, but the Wrath of God abideth on him*: Making both Repentance and Faith absolutely necessary ; declaring them (both one and the other) to be the only
Terms

DEDICATION.

Terms, upon which such Sinful Creatures as we can escape the Damnation of Hell. And now that this is so plainly and fully revealed; what, my Brethren, shall we say to those unhappy Persons amongst us; who profess the Christian Religion, only as it is the Religion of the Country where they live, and continue wilfully ignorant, and regardless of the most saving Truths of the Gospel? Will such an Ignorance be any manner of Excuse for them? Will they so much as dare to plead it at the dreadful Tribunal of their Neglected Lord? If any Persons can hope to escape the Denunciations of God's Wrath against Unbelievers, it must be those that never heard of Christ; those who have had the Gospel of Christ hid from them: But as for others; who may, at any time, search the Scriptures themselves, or have them faithfully explained to them; if there is any Meaning in
those

DEDICATION.

those Texts declaring the Unbelievers Doom; if they will be executed upon any Persons whatsoever, they must fall with their full Weight upon those, who, through Sloth, or Idleness, or any vain Conceits of their own Righteousness, shall, in this bright Light of the Gospel, continue wilfully ignorant of it.

THESE things, My Brethren, I hope you have often consider'd; and, notwithstanding the knowing and being well acquainted with the glad Tidings of Salvation, published in the Gospel, may require some Pains and Application; you are convinced, that this Knowledge is of as much Value to you, as your own Souls: And are therefore determined to make your Growth in Grace, and in the Knowledge of *Christ Jesus* Our Lord, your *First*, as it is your *Greatest* Concern in this World.

AND

DEDICATION.

AND of so great Concern indeed it is to you and me, that I dare not leave any thing unattempted, which may assist and further you in it. And therefore, as I humbly hope, the Putting into your Hands the Abstracts of those Lectures, which I shall continue, in the future Course of my Ministry, to read to you, may very much contribute to this great End: I shall only beg Pardon of the Publick, that after so many excellent Expositions on the Church-Catechism, I should presume to publish this *Plain Instruction in the Principles and Doctrines of the Christian Religion*; and, desiring your Prayers for a Blessing upon my Labours, subscribe myself, as I really am,

Your most affectionate Pastor,

and Servant in Christ Jesus,

S A M. A D A M S.

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THE
DIVISION
 OF THE
Church-Catechism.

With an EXPLANATION of the
First Question.

Q. INTO how many Parts is this Catechism divided?

A. Into Five Parts.

Q. What doth the First contain?

A. It contains the Baptismal Vow; and teaches me upon what Conditions, and under what Promises I was made in Baptism a Member of Christ's Church.

Q. What does the Second Part contain?

A. It contains all the Articles of the Christian Faith; and teaches me in short what I am to Believe.

Q. What is the Third Part?

A. The Ten Commandments, and teaches me what I am to do: And the Creed and the Commandments together, that Faith and Obedience are both necessary to Salvation.

Q. What is the Fourth Part?

A. It is Christ's Prayer in His own Words; and teaches me the best of Prayers; the best Pattern of Prayer; and the Necessity of daily Prayer.

A

Q. What

Q. What doth the Fifth Part contain?

A. It contains the Doctrine of the Sacraments, and teaches me the Use of them.

Q. What may you in the whole learn from this Catechism?

A. All that I am to forsake, believe, and do; and in short, to lead a good and holy Life, upon Christian Principles.

Q. What Name is enquired after in the first Question?

A. My Christian Name.

Q. How many Names have you?

A. Two; One called my Christian Name, derived from the Word *Christ*; the Other called my Sir-name, from *Sire*, signifying Father.

Q. What is signified by your having these two Names?

A. There are Two things signified by it: *First*, That every Christian hath a twofold Relation; one to Christ, another to Man; that he belongs to two Families, the Family of *Christ*, and the Family of *Adam*: And *Secondly*, That he has undergone a Second Birth in being born again of Water and the Holy Ghost.

Q. Why is the Christian Name placed first?

A. Because it is the most Honourable, it being a greater Honour to be a Christian than a Man.

Q. What Reason may be given for making this the first Question in the Catechism?

A. *First*, To comply with the Weakness, and for the Encouragement of Young Learners and Children. *Secondly*, Because it is designed for the Instruction only of those that have a Christian Name, and have given up their Names unto Christ. *Thirdly*, Because that Name was given in Baptism, and so is a proper Introduction to the following Questions concerning the Vow in Baptism.

Q. What are the Uses we ought to make of this Question?

A. There are Three Uses; *First*, That this Christian Name ought (at some times at least) to put us in mind that we are Christians. *Second*.

Secondly, That being Christians, we, that name the Name of Christ, should depart from Iniquity.

Thirdly, It ought to remind us, that we Christians cannot sin at so cheap a rate as Others, as those that know not Christ: But as we are of the best Religion; so we ought to be the best of Men. For that Servant which knew his Lord's Will, and prepared not himself, neither did according to His Will, shall be beaten with many Stripes, Luk. xii. 47.

The Duty and Use of Godfathers and Godmothers in Baptism.

Q. WHY were your Godfathers and Godmothers so called?

A. Because in bringing me to be baptized they were instrumental in making me a Child of God.

Q. But why are they sometimes called Witnesses?

A. Because they were Witnesses of the Right I had to be baptized, by being born of Christian Parents; and might afterwards bear Testimony of the Fact it self, that I was baptized into Christ's Church.

Q. Why are they call'd Sureties?

A. Because they gave Security to the Church, that I should be bred up a Christian.

Q. But which do you think the most proper Name?

A. That of Godfathers &c. and it is the most useful; because it may remind the Godfather, that he has taken upon him the Office of a Spiritual Parent; and the Child, that he owes his Relation to God, to his New Birth, to other Parents, than those that begot or brought him forth.

Q. But is not the Use of Godfathers unlawful?

A. No; that cannot be; because they are not forbid by any Law of God or Man.

Q. But for what Reason are they requir'd? Are not Parents the most proper Persons to engage for their own Children?

A 2

A No

A. No doubt of it ; but then their Security is not esteem'd sufficient in this Case : And therefore this Church requires Three well-instructed Persons to be bound with the Parents, to take care of the Christian Education of their baptized Infants.

Q. By what Laws are Parents bound to take this Care upon them ?

A. By the Laws of God and Nature, prov'd from *Eph.* vi. 4. as Godfathers are by their free Promise and Engagement. And thus good Care is taken, that all that are baptized into Christ's Religion, should be well instructed in it.

Q. But why does not this Church look upon the Security of Natural Parents sufficient in this Case ?

A. Because they may die, and leave their Children untaught ; or be ignorant, and not capable of teaching them ; or grow very wicked, and not willing to do it.

Q. Wherein then lies the Duty of Godfathers, &c.

A. Chiefly in supplying the Defects of dead, or ignorant, or wicked Parents.

Q. How long has this pious Custom obtain'd in the Church of Christ ?

A. For more than 1600 Years.

Q. What are the general Uses of it ?

A. It might be a Means of promoting natural Love and Kindness among Neighbours, by their performing this charitable Office for one anothers Children ; and must be of great Service to Religion, as often as it is faithfully discharged.

Q. What are the chief Motives to encourage People Chearfully to undertake this Care ?

A. First, The great Charity of this Office, and the Consideration that this Undertaking can bring little or no Trouble upon Men, but where Children are like to perish everlastingly for Want of it.

And secondly, We ought to remember, that the same was done for us ; that we had Godfathers who engaged for our Christian Education ; And this should induce us to

to do (the same) for other Children, as others did for us.

Q. But is not the general Neglect of Godfathers a good Reason for laying them aside?

A. No; it can bring no Disparagement upon so useful an Ordinance, but only upon those that abuse it; who ought much rather to be condemned and censured, than the Ordinance rejected.

Made a Member of Christ, a Child of God, &c.

Q. WHAT is implied in these Words of the second Answer, *I was made, &c.*

A. It is thereby signified, That I was not born into that happy State and Condition, but was afterwards brought into it by Baptism.

Q. How many States of Man are, or have there been in the World?

A. Three; The First a State of Innocence; which is past and lost: The Second a State of Sin, in which all Men are naturally born: The Third a State of Grace, into which we are translated by *Christ Jesus*.

Q. Who lived under the First State of Man; that is, In the State of Innocence?

A. *Adam*, at his first Creation; when both he and his Wife *Eve* were made Righteous and Holy Creatures.

Q. What Reason have you to believe this of *Adam*?

A. Because he could not otherwise have been made after the *Image and Likeness* of God: But that he was so may be prov'd *Gen. i. 26. Eccles. vii. 29.* Nor could he have answer'd that Character God gave of him, when he pronounced him (as he did all His other Creatures) very good, *Gen. i. 31.*

Q. How did *Adam* fall from his State of Innocence?

A. By his Pride and Infidelity, believing the Devil rather than God, and consenting to eat of the Forbidden Fruit,

Fruit, in Hopes of being made as God; for so the Devil promised *Eve*, *Gen. iii. 5.*

Q. You see then there was more Evil in the Sin of *Adam* than the bare eating of the Apple: What Effect had this Sin upon his Posterity?

A. It corrupted in *Adam* the Fountain of Human Nature, and brought Sin into the World, and Death by Sin: And so a State of Sin is become the Second State of Man in this World; into which all Mankind are naturally born.

Q. What does Original Sin chiefly consist in?

A. It chiefly consists in the Sinfulness of Man's Nature: And that sinful Nature being found in Infants, makes them the Children of Wrath, and is punished in this World with Misery, Pain, and Death.

Q. What should this teach all Parents?

A. Not to think their Infants so innocent, as that they can be sav'd without an Interest in *Christ Jesus*; who therefore should hasten to bring them to Christ's Baptism by Water, that they may be entitled to the Benefits of Christ's Sufferings.

Q. What is the Third Estate of Man in this World?

A. It is a State of Grace, Favour, and Reconciliation with God.

Q. How was this obtain'd for us?

A. By Christ's suffering in our Stead: Whereupon *St. Paul* has assured us, That as by *One Man's Disobedience many were made Sinners*: So by the Obedience of One, shall many be made Righteous, *Rom. v. 19.* So that now there is no Condemnation to them that are in Christ Jesus, who walk not after the Flesh, but after the Spirit, *Rom. viii. 1.*

Wherein I was made a Member of Christ.

Q. **Y**OU have learnt, that we were all born into this World in a State of Sin: What Rite or Ceremony did Christ ordain for admitting Persons into a State of Grace?

A. The

A. The Baptizing them in the Name of the Father, the Son, and the Holy Ghost. And when I was so baptized, I was then made a Member of Christ, a Child of God, and an Inheritor of the Kingdom of Heaven.

Q. How did God the Son, the Lord Jesus Christ, obtain this Mercy of His Father in the Behalf of His Disciples?

A. By entering into Covenant with Him; agreeing to do and suffer many things for lost Mankind. There is One Mediator between God and Man, the Man Christ Jesus, 1 Tim. ii. 5.

Q. What were the chief Articles or Terms of this Agreement between God the Father, and Christ the Son of God?

A. First, It was agreed, that God the Son should take our Flesh upon Him. And that He did so is prov'd 1 Tim. iii. 16. God was manifest in the Flesh.

Secondly, That He should go in Person into the World, to instruct and call Mankind to Repentance. And for this see John xvii. 4. &c. And

Thirdly, That He should make Himself a Curse, and suffer for us. And Christ hath redeemed us from the Curse of the Law, being made a Curse for us, saith S. Paul, Gal. iii. 13.

Q. What did Christ obtain by this Agreement or Covenant with His Father?

A. That His Father should enter into a gracious Covenant with Mankind; and in short, That in Him should all the Nations of the Earth be blessed, upon the Conditions of Faith and Repentance.

Q. How many Covenants then did God make with Man?

A. Two; A Covenant of Works, and a Covenant of Grace.

Q. What were the Conditions of the first Covenant?

A. This do, and thou shalt live.

Q. What the Conditions of the Second Covenant?

A. Repent and believe the Gospel, Mark i. 15.

Q. What is supposed in the First Covenant?

A. The

A. The Possibility of a Perfect and Unsinning Obedience.

Q. What in the Second Covenant ?

A. The Impossibility of it : And therefore Faith and Repentance are required to atone for the Defects of our Disobedience.

Q. With whom were these Covenants made ?

A. Both with *Adam* ; one before, the other after his Fall.

Q. But seeing we are now under the Covenant of Grace, and Baptism is the Sign of that Covenant ; and in Baptism you say you were *made a Member of Christ* ; what do you understand by that ?

A. That when I was baptized, I entred into Covenant with God, and was then made a Member of Christ's Church.

Q. But why is a Member of Christ's Church said to be a *Member of Christ* ?

A. For the same Reason that the Church is call'd the *Spiritual Body of Christ* ; and Christ is the Head of that Body, *Eph. i. 22, 23. And he hath put all things under His Feet, and gave Him to be the Head over all things to the Church, which is His Body, &c.*

Q. What do you learn from this first Privilege of the Gospel-covenant ?

A. First, I learn to believe in Christ as the Head of His Church.

Secondly, I learn, That our Bodies being the Members of Christ, we ought to possess them in Sanctification and Honour. *Shall I take the Members of Christ, and make them the Members of an Harlot ? God forbid, 1 Cor. vi. 15. And*

Thirdly, That we ought to be united to Christ, as our Head, by Faith, and to one another as Fellow-members, by Love. And so St. Paul exhorts us, *1 Cor. xii. 25, 26, 27. That there should be no Schism in the Body, but that the Members should have the same Care one for another : And whether one Member suffer, all the Members should suffer with*

with it, or one Member be honoured, all the Members should rejoyce with it : For we are the Body of Christ and Members in particular.

A Child of God and an Inheritour of the Kingdom of Heaven.

Q. **W**AS not God by the Right of Creation the Common Father of us all ? How is it then that we are not only *made* Members of *Christ*, but also Children of *God* in Baptism ?

A. Because by the Sin of *Adam* we lost the Image of God : And when Men ceased to be like God, in Righteousness and true Holiness, they were cut off from God ; God would be no longer a Father to them.

Q. How then are we now made his Children ?

A. By Adoption and by Covenant, the Relation of Children belonging to us, not as we are Men, but as we are the Disciples of *Christ Jesus*. For to those that believe in Him, and are baptized in His Name ; to them only hath He given the Power or Priviledge to become the Sons of God, John i. 12.

Q. For what Reason may all Baptized Persons call themselves the Children of God ?

A. Because being in *Baptism* made the Members of *Christ*, they must (in some sort) bear the same Relation to God, as *Christ* their Head does. And for this Reason the Apostle assures us, *Heb. ii. 11. Christ is not ashamed to call us Brethren* : And our Saviour bids *Mary* tell His Disciples, *I ascend to My Father and your Father*, John xx. 17. And the common Language of the Scripture is ; *We are predestinated to the Adoption of Sons ; We have receiv'd the Spirit of Adoption, whereby we cry Abba, Father.*

Q. From what Texts of Scripture do you conclude that Men are not naturally born in this Relation to God ?

B

A. From

A. From Gal. iii. 16. Ye are all the Children of God by Faith in Christ Jesus. And from 1 John iii. 1. Behold what manner of Love the Father hath bestow'd upon us, that we should be called [or should be] the Sons of God.

Q. What may be the Benefit of this Priviledge?

A. We may be from hence assur'd that God hath the Pity, the Bowels of a Father for us.

Q. And what should we all learn from hence?

A. To be thankful to God for this great Mercy; To be Followers of God as dear Children; to shew the Fear, the Love, the Obedience of Sons to Him.

Inheritours of the Kingdom of Heaven.

Q. THE Last Priviledge of Christians is, That they are made Inheritours of the Kingdom in Heaven: What is meant by that?

A. It is to be made Heirs of God to an Heavenly Kingdom.

Q. Is the Kingdom of Heaven opened to all Men in general?

A. It does not appear so to be from Scripture: For if Children, then Heirs, Heirs of God, and Joynt-Heirs with Christ, Rom. viii. 17.

Q. But how is a Kingdom in Heaven secur'd to every particular Christian, if he perform his Part of the Christian Covenant?

A. By Christ's purchasing it for us: And therefore it is called our Purchased Possession, Ephes. i. 14. And it is further secur'd to us by Gift, the Promise, the Oath of God: He hath confirmed it by an Oath, Heb. vi. 17.

Renounce the Devil and all his Works.

Q. THE Priviledges of your Christian Birth-right have been now explained to you: What ought you to learn from them?

A. To

A. To endeavour to continue to be what I was made in Baptism; to preserve the Title to Heaven that was then given me, and my Coheirship with the Blessed Jesus to the Crowns and Glories of it.

Q. Can you then forfeit these Priviledges and Advantages?

A. Yes; and I shall then cease to be what I was made in Baptism, when I cease to do what was then promised for me.

Q. What was the first thing that was promised and engag'd for you?

A. *That I should renounce the Devil and all his Works.*

Q. What is meant by *the Devil*? Is that a Name contriv'd only to affright timorous Men?

A. No; it is a Name that belongs in common to all the Fallen Angels, and chiefly to him that was chief amongst them.

Q. Did then some of the Angels fall from their Obedience?

A. Yes; they fell, as Man did, from *their First Estate*, and are now reserved in everlasting Chains under *Darkness, unto the Judgment of the Great Day*, Jude vi.

Q. But if the Devil and his Angels are in this Estate, what Reason have we to fear them?

A. Tho' they are doom'd to Hell, they are not yet confined to it; they are as yet Prisoners at large; are suffer'd to go to and fro in the Earth, Job i. 7. and have very great Power over Wicked Men especially; a sad Example of which we have in the Traitor Judas, Luk. xxii. 3.

Q. But is their Malice equal to their Power?

A. Yes; and much greater. *The Devil is come down amongst us, having great Wrath*, saith the Voice in the Revelations; and walks about like a roaring Lyon, seeking whom he may devour, 1 Pet. 5. 8.

Q. Are there many of these dreadful Enemies to Mankind?

A. Yes; there is too great Reason to believe they are very numerous; because there is mention made of a

Legion of Devils (the Name of a great Multitude) *cast out of one Person*, Mark v. 9.

Q. What is it to *renounce* them?

A. 'Tis not only to do it in Word, but in Deed, and in Truth; and so as to have no Fellowship with them.

Q. Why! Who are they that have so?

A. Chiefly Three sorts of Persons: They that worship Devils, as did the Heathens of old: They that enter into Contracts with them, as Witches and Wizards: And, *Thirdly*, They that advise with Cunning Men in their Distress, as *Saul* did with *the Witch of Endor*, *Chron.* x. 13.

Q. What is meant by the *Works of the Devil*?

A. All Sin; especially those Sins the Devil is chiefly charged with, as Lying, Envy, Pride, Malice, Sedition, and Drawing others into Sin.

Q. What is it to *renounce* these?

A. 'Tis for ever to avoid them; and to have no Fellowship with the Devil in these unfruitful Works of Darkness.

Q. But what Obligation is there from Scripture so to do?

A. I am therein assured; *He that committeth Sin is of the Devil*, 1 John iii. 8. And there is no Communion, nor can be, between *Christ* and *Belial*.

The Poms and Vanities of this wicked World.

Q. **B**Y what Method, do you think, may be best explain'd the second thing we renounced in Baptism; *The Poms and Vanities of this wicked World*?

A. By explaining what is meant by the *World* in general; what by *this wicked World* in particular; and what by *the Poms and Vanities of it*; and how each of these are to be renounced by us.

Q. What

Q. What then do you understand by the *World* in general, and how is that to be renounced?

A. By the *World* in general, I understand the *World* I now live in: And it is either comparatively or absolutely to be renounced by me.

Q. When is it to be renounced in the First Sense?

A. I am always so to renounce it, as that the Love I bear to *this World*, should not be compared to the Love I have for *God* and *Heaven*.

Q. When is the *World* to be absolutely renounced by you?

A. Only when God requires it as a Sacrifice from me.

Q. In what Cases may God be supposed to do this?

A. He did so in the Case of *Abraham*; when He commanded him to forsake his own *Country*, and his *Kindred*, and his *Father's House*, Gen. xii. 1. And He always requires the same of us, when we must either renounce the *World*, or a good Conscience.

Q. But thus to renounce the *World* is only the Duty of Martyrs and Confessors. What is meant by the *Wicked World*?

A. The *World* is called *Wicked*, because of the Evil it tempts us to, and the Evil Use it is put to by Bad Men; and is ever to be renounced when it is a Snare to us.

Q. What do you mean by that?

A. That I am to look upon the things of this *World*, the Honours, the Pleasures, and Profits of it, as so many Temptations to Evil; and am therefore to take care that I am not betrayed into Sin by them.

Q. And is there nothing in *this World* but we must renounce, if it be the Occasion of our falling into Sin?

A. No; for our Saviour hath fore-warned us: *If our Right Eye offend us, to pluck it out; if our Right Hand, to cut it off, and cast them from us, Mat. v. 29, 30.*

Q. Are the *Pomps* (viz.) The Honours and Glories of *this World*, in themselves evil?

A. No

A. No ; they are necessary to maintain the Dignity of Princes ; and are only to be renounced, when they tempt us to Pride and Ambition, and are used to such wicked Purposes.

Q. What are the *Vanities of this World* ?

A. They are almost innumerable ; but may be comprized under the Vanity of Dress, the Vanity of Conversation, and mis-spending Time.

Q. What is chiefly to be condemn'd in the Vanity of Dress ?

A. All Extravagances in it ; and particularly, when People attire themselves for Pride and Vain-glory, or like *Jezebel*, to inflame the Lust of Beholders.

Q. May Poor People be guilty of these Crimes ?

A. Yes ; and are too much to be suspected of them, when they lay out their whole Substance in Fine Cloaths and such like Vanities.

Q. What is chiefly to be condemned in the Vanity of Conversation ?

A. The Taking God's Name in vain, lewd Discourse, and profane Jestings.

Q. And what in mis-spending Time ?

A. Chiefly Gaming and Drinking ; especially on *Sundays*, and the Excessive Use of them on those great Festivals of *Christmas*, &c.

All the Sinful Lusts of the Flesh.

Q. **H**OW many Parts is Man made up of ?

A. Of Two Parts ; a Soul and a Body.

Q. What is meant by the Flesh ?

A. The Bodily Part of Man.

Q. Do you understand by that, only that Mass of Flesh and Blood, which is commonly called the *Body* ?

A. No ; I understand it to have several Appetites belonging to it ; and is commonly called the *Animal, Sensual, or Carnal Part of Man*.

Q. Is

Q. Is this bodily Part in any Sense to be renounced by us?

A. As this World is to be renounced by us in Comparison of the Next; so is the Body in Comparison of the Soul: *For what is a Man profited, if he shall gain the whole World and lose his own Soul?* Mat. xvi. 26.

Q. But is there no Care to be taken of the Bodily or Fleshly Part of us?

A. Yes; it must be supported, and may be comforted in many Instances.

Q. But may you do the same by the *sinful Lusts of the Flesh*?

A. No; these must be mortified, destroyed, and crucified. So it is written *Rom. viii. 13. If ye through the Spirit do mortifie the Deeds of the Flesh, ye shall live.*

Q. What are the *sinful Lusts of the Flesh*?

A. The *sinful Desires* of it, of what kind soever they be, call'd, *Coloss. iii. 5. Inordinate Affections, evil Concupiscence.*

Q. How then are these to be renounced?

A. We are to renounce them so as not to consent to them; as not to entertain and encourage them; as not to make any Provision for them.

Q. What is it not to consent to the *sinful Lusts of the Flesh*?

A. In no respect to gratify them; and is what St. Paul calls, *Denying Ungodliness and worldly Lusts.*

Q. What is it to entertain, and make Provision for them?

A. To entertain, is to harbour them in our Hearts: And to make Provision for them, is to feed and nourish them.

Q. How is that done?

A. Chiefly by Sloth and Idleness; by Intemperate Eating and Drinking; by Lewd Songs and Discourse; and by Filthy Books, Plays, and Pictures.

Q. Where is this forbid?

A. By

A. By that of *St. Paul* to the *Romans*, xiii. 14. *Make not Provision for the Flesh, to fulfil the Lusts thereof.*

Q. But wherein is the Evil of harbouring and entertaining our selves with Lustful Thoughts and Imaginations?

A. It is evil in it self, *Mat. v. 28. He that looketh on a Woman to lust after her, hath committed adultery with her already in his Heart.* And,

Secondly, He, that does this, seldom stops there, but often falls into the foulest Crimes. For *when Lust hath conceived it bringeth forth Sin; and Sin, when it is finished, bringeth forth Death*, *Jam. i. 5.*

Q. What Motives have you not to indulge the Lusts of the Flesh?

A. The sad Consequence of them. For by the Lusts of Intemperance the Body is often destroyed; and by the Lusts of Uncleaness the Soul is sadly stain'd and polluted; so that both the Body and Soul suffer very much by them in this World. And *St. Paul* hath assured us, *Gal. v. 21. That they who do such things shall not inherit the Kingdom of God.*

That I should believe all the Articles of the Christian Faith.

Q. **W**HAT do you understand by being bound to believe all the Articles of the Christian Faith?

A. By the *Christian Faith* I understand the *Christian Religion* in general; and by that Promise, *That I should profess and believe every Article or Part of that Religion.*

Q. But is it not unreasonable, that others should promise this for you?

A. No; because there are such Proofs and Evidences of the Truth of this Religion, as are sufficient to make me believe it, or any other serious Person whatsoever.

Q. What

Q. What is the first thing that inclines you to believe so well of the Christian Religion?

A. That Jesus Christ was the Author of it.

Q. But is it certain there was ever any such Person as Jesus Christ?

A. Yes; and all the World is agreed in it, that by Him, and in His Time, the Christian Religion first began to be preached to the Jews.

Q. But what follows from hence?

A. It follows, that the Religion that was preached by Jesus Christ, must be true; or that He was a very Great Deceiver.

Q. And is there no Reason to believe so ill of Him?

A. No; because we may be satisfied, He was a Man of a very Holy and Innocent Life, seeing neither Pilate that condemn'd Him, nor the Jews that crucified Him, could find any Fault in Him, as to His Life and Manners.

Q. How does that appear?

A. From the Confession of Pilate, John viii. 38. and from our Saviour's Appeal to the Jews at verse 36. Which of you convinceth Me of Sin?

Q. What other Reason have you to believe that the Lord Jesus was no Deceiver?

A. Because His Doctrine was most Pure and Holy, tending only to promote the Glory of God, and the Good of Mankind.

Q. But might not He do this for some Temporal Interest and Advantage?

A. 'Tis not likely a Wicked Man should upon any Account be the Author of so Good and Holy a Religion; but it is evident He could have no Worldly Design in View, from the Nature of His Doctrine.

Q. What was that?

A. Chiefly to wean Men from this World; and to this End He told His Disciples, His Kingdom was not of this World, John xviii. 36. And again, Mat. xvi. 24. If any Man will come after Me, let him deny himself and take up his Cross and follow me.

C

Q. But

Q. But have you any other Evidences of the Truth of Christ's Religion ?

A. Yes ; the Miracles that were wrought by Him, and the Prophecies that were fulfilled in Him.

Q. What were the Miracles you speak of ?

A. They were such things as were impossible for a Man to do by his own Power ; such as raising the Dead, &c.

Q. What Proof are They of His Religion ?

A. They prove that His Religion had the Approbation of the Almighty ; because it was by His Power that He did these things.

Q. But might He not be assisted by Evil Spirits in doing them ?

A. No ; it can never be that the Devil should assist in destroying his own Kingdom ; or in promoting the Glory of the Only True God, and the Peace and Happiness of Man.

Q. What were the Prophecies that were fulfilled in *Jesus Christ* ?

A. Every thing that was foretold of the *Messiah*.

Q. What does that prove ?

A. It proves that He was no Deceiver, but That Prophet that was to come into the World ; seeing He so exactly answered the Prophecies that went before of Him.

Q. But supposing Christ's Religion to be true ; how does it appear that we have it as He preached it ?

A. Because His Apostles and Evangelists have given us a faithful Account of it : And we have all the Reason in the World to believe this of them ; because they had the same Power of working Miracles as Christ Himself had.

Q. But is there no Reason to think their Writings may have been abused and altered ?

A. No ; for there were many Copies of them soon dispersed over the whole World ; and Portions of these were read every *Lord's Day* in all Christian Assemblies ;

semblies ; and Books in so many Hands, and so publicly read and used, could not be altered.

Q. And now what do you learn from all this ?

A. I learn that Christ's Religion is true, and the Scriptures true: And the Reason why I ought to believe all the *Articles of the Christian Faith*.

That I should keep God's Holy Will and Commandments, &c.

Q. **W**HAT do you understand by God's Holy Will and Commandments ?

A. I understand by it His Revealed Will ; whereby He hath declared how all Persons should behave themselves in this Life.

Q. By what Methods hath God done this since the Beginning of the World ?

A. Since the Beginning of the World He hath revealed His Will to Mankind in divers Manners : And the first was by writing it upon the Tables of Mens Hearts.

Q. When was that ?

A. For near 2000 Years after the Creation of the World : For then, as St. Paul says, Men were a Law unto themselves, having the Work of the Law written in their Hearts, Rom. ii. 14.

Q. What was the next Method God made Use of to reveal His Will ?

A. He appeared to Moses upon Mount Sinai, and there delivered His Will to him : And what related to the Manners of Men, he reduced to Ten Commandments, and wrote them upon Two Tables of Stone.

Q. Was there any Reason to expect, that God, after this, should make any other Manifestations of His Will ?

A. Yes; *Moses* foretold the Jews; *The Lord thy God will raise up unto thee a Prophet from the Midst of thy Brethren, like unto me; unto Him shall ye hearken,* Deut. xviii. 15. And *God, Who at sundry times and in divers manners spake in time past unto the Fathers, hath in these last Days spoken unto us by His Son,* Heb. i. 1, 2.

Q. Who was *His Son*? And how did He reveal *His Will*?

A. *His Son* was the Lord *Christ Jesus* (raised up to the Jews of their Brethren) Who revealed the *Will* of God, by preaching it in his Own Person, and publishing it to all the World by his Apostles. For thus he testified of himself; *He that hath sent Me is True, and I speak those things to the World, which I have heard of Him,* John viii. 26. And to his Apostles he saith, *Mark xvi. 15. Go ye into all the World, and preach the Gospel to every Creature.*

Q. Seeing then that *Christ* hath revealed the *Will* of God to Mankind, and this Promise of keeping *God's Holy Will and Commandments* is Part of the Christian Covenant; what do you understand by it?

A. I understand That *Will* and Those *Commandments* of God which were made known and explained to the World by *Christ Jesus*.

Q. And what is the Obedience due to them?

A. I am bound to obey every Precept of *Christ's* Religion. For I can have no more Reason to neglect one than all the *Commandments* of *Christ Jesus*; seeing he commanded his Apostles, to *teach us to observe all things, whatsoever he had commanded them.*

Q. But how are you to obey these Laws?

A. At all Times, and to the utmost of my Power.

Q. And to what will that oblige you?

A. So to make Religion the main Business of my Life, as *first to seek the Kingdom of God and his Righteousness; to work out my Salvation with Fear and Trembling,* and diligently to apply my self to the Use of Prayers

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Prayers and Sacraments, that I may obtain Help of God to assist me in my Duty to him.

Q. How do you prove the Necessity of such an Obedience?

A. Because I am bound to it by my Baptismal Vow; and our Saviour hath made it the Condition of entering into Life. *If thou wilt enter into Life, keep the Commandments*, Mat. xix. 17.

Q. But notwithstanding this, may it not here be objected, that God will not be extreme to mark what is done amiss?

A. That he is not so, is very evident from the gracious Terms of the Gospel: But this hinders not, but that the Punishments of it should be strictly executed in the Day of the Lord Jesus.

Q. What then is the Meaning of those common Sayings; That we are not Angels but Men; That every one has his Faults, &c.

A. The Meaning must be, that Perfection is not to be attained in this World; that some Frailties and Infirmities will attend the best of Men. But it does not follow, that because Men are frail, therefore they should be vicious; because they cannot be perfect as Angels, that they should allow themselves in Sin and Wickedness.

Q. Is it no Excuse that Men do not profess Piety and Devotion?

A. No; for whether they do, or not, there is but one Way to Heaven, and he only that doth Righteousness is righteous.

Q. *Dost thou think thou art bound to believe and do as they have promised for thee?* A. Yes verily, &c.

Q. **W**H Y do you think your self bound to believe and do what was promised for you in Baptism?

A. Because

A. Because this Promise was made *in my Name*, by the Appointment of my Parents, in the most solemn manner, and not unto Man, but God.

Secondly, Because I was a great Gainer by it. For upon those Promises, I was admitted into the Church of Christ, and to all the Mercies and Priviledges of it?

Thirdly, Because nothing was promised for me, but what is just and good, and what the Gospel requires of every Christian.

Q. It is indeed for these Reasons that, in Answer to this Question, you are taught to say, *Yes verily, &c.* but why do you add, *By God's Help so I will?*

A. Because the knowing my Duty would be vain, unless I was resolved to practise it. *If ye know these things happy are ye if ye do them*, John xiii. 17. And I resolve to do this *by God's Help*, because without his *Help* I can do nothing in Religion; *but all things through Christ, Which strengtheneth me*, Phil. iv. 13.

Q. 'Tis true, the very End of your being admitted into the Church of Christ, was, That you might *be made perfect in Christ Jesus*. But do you *thank God* for bringing you into this *State and Condition*?

A. Yes; because it is a *State of Salvation*; and I am now in a Capacity of being saved, tho' I was not born in it.

Q. Has God passed by any Creatures in these Offers of Mercy; or are there any that are not yet called to it?

A. He has passed by the Fallen Angels; and there are many barbarous Nations, that have not yet heard, wheiher there be any Salvation for them.

Q. But what are we of this Church and Nation called to?

A. *We are called to be Saints here*, Rom. i. 7. and *Kings hereafter*, Rev. i. 6.

Q. Whom are you to thank for this?

A. God the Father, and God the Son; *Giving thanks to the Father, Who hath made us meet to be Partakers of the Inheritance of the Saints in Light; Who hath translated*

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stated us into the Kingdom of His Dear Son; in Whom we have Redemption through His Blood, even the Forgiveness of Sins, Col. i. 12, 13, 14.

Q. But is it not sufficient that we were once baptized into this State of Salvation?

A. No; we must continue in the same by well doing, and be faithful unto Death, before we receive the Crown of Life.

Q. By what means shall we be enabled to do this?

A. One means is, to continue instant in Prayer; by praying unto God to give us Grace, that we may continue in the same unto our Lives End.

Q. But why is this necessary? May we not expect Grace without asking it?

A. No; the Promises of the Gospel are conditional: Ask and ye shall have; seek and ye shall find; and your Father will give His Holy Spirit to them that ask Him.

Q. But if we are fallen from Grace, and have broken our Baptismal Vow, and thereby forfeited our Salvation, is there no renewing it again?

A. Yes, it may be renewed by Repentance: But the Favour of God is easier kept than recovered, and wilful Sins easier avoided than repented of.

Confirmation.

*Q. S*eeing you entred into Covenant with God in Baptism, pray tell me how is that Covenant to be renewed?

A. In Confirmation; and by then taking upon my self to do all that my Godfathers &c. promised for me.

Q. How ought you to be prepared for this?

A. By being rightly baptized, well instructed, and of Years to understand and confirm the Promises that were made for me upon my Admission into the Church of Christ.

Q. Before whom are you to do this?

A. I

A. I am to do it in my own Person, before the Bishop, and in the Face of the Church.

Q. What Part does the Bishop bear in this Office?

A. He first demands of the Persons to be confirm'd, Whether they do, in the Presence of God, renew their Baptismal Vow; after that he prays for them; and then, with laying on of his Hands, blesses every one of them.

Q. What Authority is there for this Ordinance?

A. It is generally believed that it was designed by the Apostle in the Sixth Chapter of *Hebrews*, where reckoning the Principles of the Doctrine of Christ, immediately after the Doctrine of Baptisms, he adds that of *Laying on of Hands*, Ver. 2.

Q. But why may not any other Office, where the Ceremony of laying on of Hands is used, be as well intended there, as this of *Confirmation*?

A. Because it is mentioned immediately after the Doctrine of Baptisms; and because no other Office, where that Ceremony was used, is necessary or common to all Christians.

Q. Was this practised by the Apostles?

A. Yes, by *Peter* and *John*; who, after Baptism, laid their Hands on the *Samaritans*, as *Paul* did on the *Ephesian Converts*. See *Acts*, Ch. xviii and xix.

Q. Were not the *Samaritans* converted by *Philip*? Why then did not he confirm them?

A. Because tho' he was a Baptist (a Person authorized to baptize) a Preacher and an Evangelist, yet being himself but a Deacon, he knew That Office was to be performed only by the Chief Ministers of the Church, and such the Apostles were at that Time.

Q. Who are they that succeeded the Apostles in the Government of Christ's Church?

A. The Bishops; and so this Office of *Confirmation* is now only executed by them.

Q. What is the Use of this Office?

A. It

A. It is of Use, *First*, To put Young Persons upon learning, and Parents upon instructing them in the Things promised in Baptism.

Secondly, It is of Use to engage and help all, that are confirmed, to lead a Christian Life.

And *lastly*, The Obligation of such Persons becomes thereby personal; which may satisfy many Objections against Infant-Baptism.

I believe.

Q. **W**Hat is the Second Part of the Church-Catechism?

A. The Apostles Creed; which teaches me what I am to believe.

Q. Why is it called the Apostles Creed?

A. For one or both these Reasons: Either because it was (in part at least) compos'd by the Apostles themselves; or because it contains the principal Doctrines that were preached by them.

Q. But what Reason is there to believe that any Part of this Creed was framed by the Apostles?

A. Because those that deny it cannot agree, who (besides them) should be the first Authors of it; and because St. Paul seems to refer to some such Form as this, when he exhorts Timothy to hold fast the Form of Sound Words, which thou hast heard of me, 2 Tim. i. 13.

Q. Are the two first Words of the Creed, *I believe*, to be understood only where they are expressed?

A. No; they are expressed but twice in the whole Creed; but they are to be carried on in our Minds, and applied to every single Doctrine contained in it.

Q. Give me an Example of this in the First Article.

A. In that first Article, I am not only understood to say, *I believe in God*, but also that *I believe that God* to be a Father; that Father to be Almighty; that Father Almighty to be Maker of Heaven and Earth.

D

Q. What

Q. What is it to *believe*?

A. It is to be perswaded of the Truth of any thing upon the Testimony of another, which we neither see, nor know, nor can prove to be true.

Q. Is it usual for Men to believe any thing upon no better Authority than this?

A. Yes; for it is upon the Testimony of others, that we believe there are such Countries as we never saw; and that there were such Persons as liv'd many Ages before us.

Q. Have you not more reason to believe any thing upon the Testimony of God than of Man?

A. Yes; *If we receive the Witness of Man, the Witness of God is greater*, John v. 9.

Q. Upon what Testimony do you believe the Doctrine contain'd in the Apostles Creed?

A. Upon the Testimony of God, revealed by His Son *Christ Jesus*.

Q. But when can you be assur'd that you believe these Things as you ought?

A. Not till I live according to them: *For as the Body without the Spirit is dead, so Faith without Works is dead also*, James ii. 26.

Q. Why are you taught in this Creed to say, *I*, rather than, *We believe*?

A. To put me in mind, that *I* must *believe* for my self, and that no one's Faith can be of Service to me but my own: *Abraham believed God, and it was counted unto him for Righteousness*, Rom. iv. 3.

Q. Is there any thing else implied in this Expression, *I believe*?

A. Yes; and not only the Necessity of Believing, but of making Confession of my Faith.

Q. Where is that commanded?

A. *Phil. ii. 11.* For there it is required, That every Tongue should confess that *Jesus Christ is Lord*, to the Glory of God the Father.

Q. Is this the Practice of this Church?

A. Yes; it is for this Reason that the Minister in our Publick Assemblies makes Confession of his own Faith, saying, *I believe*; and it is required, that the People should at the same Time make Confession of theirs in like Manner.

I believe in God.

Q. What do you mean by saying, *I believe in God*?

A. I mean, That *I believe* that God is; or, That there is a God.

Q. What is God?

A. God is a Spirit, says our Saviour, *John* iv. 24.

Q. Do you apprehend God to be only such a Spirit as the Angels, and Souls of Men are?

A. No; His Nature is infinitely more Pure and Perfect, than any Created Being is, or can be.

Q. Why is it then that not the Soul only, but the Bodily Parts of Man, as Hands, Arms, Eyes, &c. are ascribed to God in Holy Scripture?

A. These are ascribed to Him, the better to represent the Actions of God to us.

Q. What Name did God give Himself, *Exod.* iii. 14. and what is signified by that Name?

A. The Name He there gives Himself is, *I am*, to signifie thereby His Permanent and Eternal Existence, that He ever was the Same that He now is, the Same Great and Glorious God.

Q. What do you learn from hence?

A. That God is an Eternal and Unchangeable Being.

Q. But by what Rules may you form to your self a General Notion of God?

A. By ascribing all imaginable Perfections to Him; every Thing that is Great, Holy, Good and Excellent: By removing all Defects and Imperfections from Him: By acknowledging that He has all the Perfections of

His Nature in and of Himself, as being the Original and First Cause of all Things.

Q. But how does it appear that this First Cause, or Maker of all Things, doth answer the Notion and Character you give of Him?

A. Because the Things that are made, evidently shew Him that made them to be as Good, Great, and Wise, as I have described God to be: And it is indeed impossible that any Person should make such a Variety of excellent Creatures, as Angels and Men, the Heavens and the Earth, and all that therein is, unless He had all the Perfections that we find in any, or all these Creatures together, and was in Himself infinitely Perfect.

Q. Does St. Paul any where acknowledge this to be a Proof of the Being of a God?

A. Yes; for he says, *Rom. i. 20. The Invisible Things of Him from the Creation of the World are clearly seen, being understood by the Things that are made, even His Eternal Power and Godhead. And Acts xiv. 17. He left not Himself without Witness, in that He did good, and gave us Rain from Heaven and Fruitful Seasons, filling our Hearts with Food and Gladness.*

Q. What further Proof have you of a God?

A. The universal Consent of Mankind; all acknowledging a Supreme Being, tho' too many are mistaken in their Notions of Him.

And lastly, every Man's Conscience confessing the same, by their Fears of Divine Vengeance upon doing ill, and their Hopes of Reward upon doing well.

Q. What is the Use of believing this?

A. We from hence become actually perswaded of the Being of a God, tho' He dwelleth in the Light which no Man can approach unto: And it must dispose us to serve Him faithfully, if we stedfastly believe in Him.

Q. What then becomes our Duty in this Case?

A. To convince and perswade our selves more and more that there is a God, and to prepare our selves to appear before Him.

The

The Father.

Q. **T**HE first thing that you are to believe is, that there is a God: What is it to believe That God to be *the Father*?

A. It is to believe him to be *the Father* of us Men, but chiefly *the Father* of our Lord Christ.

Q. Does not the giving the Title of *Father* to God suppose, that there is a Distinction of Persons in the Godhead?

A. Yes; and it may be proved that there are Three Persons, *God the Father, God the Son, and God the Holy Ghost*; *Who are that One Being which we call God*; from *Mat. xxviii. 19.* and *1 John v. 7.*

Q. Why do you use the Word *Person*, saying, *There are Three Persons, &c.*

A. Not that I conceive the Word *Person* is, in a strict Sense, proper to Either of Them: But because some Words must be used in speaking of them; and Personal Acts, such as Coming, Going, Sending, are frequently ascribed to them in Holy Scripture; and the Holy Ghost speaking of the Son, maketh Use of a Word, that may be, and, according to our Translation, is so render'd: For *Heb. i. 3.* the Son is called *the Brightness of His Father's Glory, and the Express Image of His Person.*

Q. This great Mystery of the Trinity will be spoken more of hereafter: But at present let me ask you, upon what Account is God called *Our Father*?

A. Because he first brought us into Being: For, *Hath not One God created us?* says *Malachi ii. 10.* And as he *created us*, he still retains the Care of a Father for us; and *the very Hairs of your Heads are all numb'ed* by him, *Luke xii. 7.*

Q. But in this, God is no more *Our Father*, than he is the *Father* of all his Creatures; they also, as we, having derived their Being from him. Is he in no other Respect a Father to us?

A. Yes;

A. Yes; because he hath made us his Adopted Children; and because he hath begotten us to a Life of Grace here, and Glory hereafter.

Q. Prove that God hath adopted us into his Family, and taken us for his Children.

A. The Apostle Paul says, *Rom. viii. 15. Having receiv'd the Spirit of Adoption, we cry, Abba, Father. And I will receive you, and will be a Father unto you; and ye shall be my Sons and Daughters, saith the Lord Almighty, 2 Cor. vi. 18.*

Q. Prove that God is in that other Respect a Father to us; I mean, in that he hath begotten us to a Life of Grace here.

A. Our Saviour told Nicodemus, *John iii. 5. That he must be born of Water and the Spirit. And St. James speaking of those that had undergone this Second Birth, says, Of his own Will begat he us with the Word of Truth, James i. 18.*

Q. Prove that God hath begotten us to a Life of Glory hereafter.

A. This is proved from *1 Pet. iii. 4. Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant Mercy hath begotten us again unto a lively Hope by the Resurrection of Jesus Christ, to an Inheritance incorruptible and undefiled, reserved in Heaven for us.*

Q. For these Reasons God is with all Thankfulness to be own'd a Father to us Christians above all other Creatures whatsoever. But how is God the Father of our Lord Jesus Christ?

A. In a much higher manner than he is the Father of us Men: And hence God is called *Christ's own Father, John v. 18. as Christ is called God's own Son, Rom. viii. 32.*

Q. How do you conceive that the Lord Jesus was begotten of his Father?

A. He was so begotten as to receive his Godhead from him, and to be *God of God, Very God of Very God.*

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Q. What are the Duties that arise from considering God as Our *Father*?

A. The Duties of Gratitude, Love, Honour, and Obedience.

Q. And what follows from considering God as the *Father* of our Lord Christ?

A. That we should admire God's Love to us. *In this was manifested the Love of God towards us; because that God sent his Only Begotten Son, that we might live through him; 1 John iv. 9.*

Almighty.

Q. Upon what Accounts is God acknowledged to be *Almighty*?

A. Upon Two Accounts: Because of his Power and Dominion; and because he can do all things whatsoever himself pleaseth.

Q. How is God *Almighty* as to his Dominion?

A. In Three Respects. *First*, Because he hath Power over all Things. *Secondly*, Because he hath all Power over them. *Thirdly*, Because he hath, and will have this Power over all and every Thing, at all Times and for ever. And therefore he is called *the King Eternal*, 1 Tim. i. 17. And it is written, *Exod. xv. 18. The Lord shall reign for ever and ever.*

Q. What Proof have you of God's being *Almighty* in the other Sense, of his being able to do all Things,

A. Job confesses to God, *ch. xlii. 2. I know Thou canst do all Things.* And a Greater than he hath said, *Abba, Father, all things are possible to Thee*, Mark xiv. 36.

Q. Is this as agreeable to Reason as to Scripture?

A. Yes; for what can be more reasonable than to believe, that he, Who is the Fountain of all Power and Might, should be capable of doing what any Might or Power can do?

Q. But are there not some things, which it is said, God cannot do?

A. Yes;

A. Yes : He cannot lie, he cannot deny himself, nor any thing that discovers the least Weakness or Imperfection in him.

Q. And why is this?

A. Because the doing these things is contrary to the Divine Nature, and would make him cease to be the most Perfect of all Beings.

Q. Are there any other things that God cannot do?

A. Yes; such things as imply a manifest Contradiction, as to make any thing to be, and not to be at the same Time.

Q. But why cannot God do this?

A. Because these are things, which no Power can do. But seeing God can do, not only some things, but every thing that is possible and consistent with the Divine Nature, this is sufficient to prove him *Almighty*.

Q. What Examples are there in Scripture of God's *Almighty* Power since the Creation?

A. The Saving *Noah* and his Family; the Delivering the *Israelites* at the *Red Sea*, the *Three Children* in the fiery *Furnace*, and *Daniel* in the *Den of Lions*.

Q. What are you to learn from God's being the Lord and Governour of all things?

A. I from hence learn that we are the Subjects of a King Eternal, an Almighty Lord; and are bound in all things and at all times to live in Subjection to him.

Q. What do you learn from God's being able to do every thing?

A. This may be a Comfort to Good Men, and must be a Terror to the Wicked. The Almightyness of God may support the one in the greatest Distresses, and must make the other tremble before him. For it is because God is *Almighty*, that the Devils believe and tremble.

Maker of Heaven and Earth.

Q. What do you understand by God's being *Maker of Heaven and Earth*?

A. By

A. By that Expression Of *Heaven and Earth*, I understand all Things in Nature ; and do in short believe there was nothing besides God, which was not made by him.

Q. Why do you take that Expression Of *Heaven and Earth* in so large a Sense ?

A. Because the Holy Ghost does so. For when he would call upon every thing in Nature to hear him, he makes use of no other Words, but, *Hear, O Heavens, and give ear, O Earth!*

Q. How do you prove that God made the World?

A. Because it could not make it self ; and it is written, *Gen. i. 1. God created the Heavens and the Earth.*

Q. What is the true Notion of Creation ?

A. Properly and strictly speaking, it is to make something out of nothing.

Q. Did God so make the World?

A. Yes ; for *the Things that are seen, were not made out of Things that do appear, Rom. i. 20.*

Q. How did God make all Things?

A. Without any Labour or Difficulty, by his willing that they should be. For thus it is written, *Gen. i. 3. God said, Let there be Light, and there was Light. And Heb. xi. 3. Through Faith we understand the Worlds were made by the Word of God.*

Q. What mov'd God to do this?

A. Not the Increase of his Glory and Happiness, but his own Free-Will and Goodness. *For Thy Pleasure they are and were created, Rev. iv. 11.*

Q. When were the Worlds made?

A. At the same Time as is recorded in the Book of *Genesis* ; most probably within One Hundred and Thirty Generations of Men ; most certainly within Six, or, at most, Seven Thousand Years.

Q. From whence do you conclude that the World has not been from everlasting?

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A. From

A. From the Late Inventions of the most useful Arts; and because we have no Credible Account of any thing that was done in the World, before that Time, when we believe it was created.

Q. What Effect ought the Belief of God's being the *Maker of Heaven and Earth* to have upon us?

A. It ought to convince us of the Power and Glory of God, and the Weakness of Man; to teach us to walk humbly with God our *Maker*; and particularly for that he did not create our First Parents till he had enriched the World with all Things necessary and useful for them; and from that first Care of Man to depend upon his caring for his faithful Servants to all Eternity.

And in Jesus.

Q. **W**Hat follows the first Article: *I believe in God?*

A. The next is: *And in Jesus Christ our Lord.*

Q. What does the Name of *Jesus* signifie?

A. It is the same with *Joshua*; and signifies a *Saviour*.

Q. Why was the *Christ* called by that Name?

A. Because he was to save his People from their Sins, and from all their Spiritual Enemies; and bring them to the Heavenly *Canaan*: As *Joshua*, the First of that Name, saved the *Israelites* from their Temporal Enemies, and settled them in the Land of Promise.

Q. By whose Appointment was the Name of *Jesus* given to *Christ*?

A. By the Appointment of God. For so saith the Angel, *Luke i. 31. Thou shalt call his Name Jesus.*

Q. For what Reasons is he called *Jesus our Saviour*?

A. One Reason is, because he first preached the Way of Salvation.

Q. But is he to be esteemed a Saviour upon no other Account?

A. Yes;

A. Yes; for he not only preached, but in his own Person procured this Salvation for us.

Q. In what doth this Salvation consist?

A. In delivering us from the Power and the Punishment of Sin.

Q. How did *Jesus* do this?

A. By procuring Grace for our Natures, and Pardon for our Sins.

Q. How did he procure Grace for our Natures?

A. By sending the Holy Ghost to aid and comfort us, as he promised his Disciples, *John* xvi. 7. *If I depart, I will send him unto you: And this Promise, saith St. Peter, is to you and to your Children, and to all that are afar off, even as many as the Lord our God shall call, Acts* ii. 39.

Q. How did he procure Pardon for our Sins?

A. By suffering in our Place and Stead. *He bore our Sins, says St. Peter* (or the Punishment of them) *in his own Body on the Tree, 1 Pet.* ii. 24. *And we have Redemption through his Blood, even the Remission of Sins, Coloss.* i. 14.

Q. What further Reason have you to acknowledge him to be your *Jesus*, or Saviour?

A. Because the Salvation he preached and purchased, he has Power to confer upon us; Power to raise our Bodies out of the Dust, and so to save them from the Grave; and Power to give Eternal Life to all his true Disciples, and so to save them from Hell. *I give unto them Eternal Life* (says he) *and they shall never perish, neither shall any pluck them out of my Hand, John* x. 28.

Q. This may be well called, in the Apostle's Style, *A Great Salvation*: But what do you learn from it?

A. I learn, that I ought most firmly to believe that this *Jesus* is the Saviour of the World; and that there is none other Name under Heaven given amongst Men, whereby they must be saved.

Secondly, I learn to love, adore, and worship our Great Redeemer;

And *lastly*, not only the Ingratitude and Folly of forsaking the Saviour of Mankind, and joining in the Ways of Wickedness with the Destroyer of Souls; but that I must perish for ever, if I neglect so great Salvation.

Christ.

Q. What doth the Word *Christ* signifie?

A. It is the same with *Messiah*, and signifieth *Anointed*. *Messiah* in the *Hebrew* Language, and *Christ* in the *Greek*, signifying the same as *Anointed* in ours.

Q. Why was our *Jesus* called the *Christ*, or the *Anointed*?

A. Because he was in a Spiritual Manner to perform all the Offices belonging to God's Anointed (*viz.*) Kings, Priests, and Prophets.

Q. But how do you prove that That *Jesus*, Whom we call and acknowledge to be the *Christ* or *Messias*, was truly and really so?

A. Because he came into the World at that very Time when the Prophets foretold, and the *Jews* expected the *Messias* should come; and there was no other Person that *then* pretended to be the *Messias*.

Secondly, Because when he did come, he exactly answered all the Prophecies that went before of the *Messias*; as being descended from the Family of *David*, born at *Bethlehem-Judah*, and brought forth by a Virgin: And *lastly*, because he taught what the *Messias* was to teach, did what the *Messias* was to do, suffered what the *Messias* was to suffer; and by his Sufferings obtained all that the *Messias* could obtain for Mankind.

Q. These are indeed very good Proofs, that the Blessed *Jesus* was the *Christ* or *Messias*. But as you before said, these Titles signifie the *Anointed*; tell me how he was anointed.

A. Not

A. Not with material Oyl; but *St. Peter* teaches us, That *God* anointed *Jesus of Nazareth* with the *Holy Ghost* and with *Power*, *Acts* x. 28. So that he was both anointed by *God*, and with the *Holy Ghost*, Who was *God*.

Q. But how does he execute all the Offices of *God's* Anointed?

A. As a Prophet he instructeth, as a King he governeth his Church, and as a Priest he offered himself a Sacrifice, and now intercedes for us.

Q. What Necessity is there of believing *Jesus* to be *Christ*?

A. This is the Test and Touch-stone of Christianity. *He that believeth Jesus is the Christ is born of God*, 1 John v. i.

Q. But ought not our Lives to be agreeable to our Faith?

A. Yes: And if we believe *Jesus* to be our Prophet, we ought most readily to receive and embrace his Doctrine; if we believe him to be our Priest, it behoves us to cast our selves upon the Merit of his Sacrifice, and the Power of his Intercession: And lastly, If we believe and acknowledge *Jesus Christ* to be our King, we ought chearfully to obey his Laws, and live in a constant and steady Observation of his Precepts.

His Only Son.

Q. WHY do you believe *Jesus Christ* to be the Son of *God*?

A. First, Because the *Jews*, who had the clearest Revelations of the *Christ* or *Messias*, always believed he would be no less a Person than the Son of *God*?

Q. How does this appear?

A. Because both the believing and unbelieving *Jews* acknowledged this in their Discourses with him. When *Nathanael* believed he was the *Christ*, he immediately confesses, *Rabbi, thou art the Son of God*,

God, John i. 49. And when the High-Priest doubted whether he was the Christ or not, he adjures him by the Living God to tell him whether he was *the Christ, the Son of God*, Mat. xxvi. 63.

Q. But what direct Testimony have you of this?

A. This was testified of him by a Voice from Heaven, both at his Baptism and Transfiguration, saying, *This is My Beloved Son*, Mat. iii. 17. and Luke ix. 35.

Q. But upon what Account may he be called the Only Son of God?

A. Chiefly upon Two Accounts; his Temporal, and Eternal Generation.

Q. What do you mean by his Temporal Generation?

A. I mean his being born of the Virgin Mary; and in that Respect he may be called the *Only Son*; because he alone of all Mankind was conceived by God the Holy Ghost and born of a Virgin; and therefore said the Angel, *That Holy Thing that shall be born of thee shall be called the Son of God*, Luke i. 35.

Q. What do you mean by the Eternal Generation of Christ?

A. His being begotten of the Father before all the Worlds?

Q. How do you prove, that he had any Being, before he was conceived of the Virgin?

A. From the Confession of John the Baptist: *He was before me*, John i. 15. From his own Words to the Unbelieving Jews: *Before Abraham was, I am*, John viii. 36. From his desiring his Father to glorify him with the same Glory, that he had with him before the World was, John xvii. 5. And lastly, because *all Things in Heaven and Earth were created by him*, Coloss. i. 16.

Q. In what Nature did Christ subsist before all these Things?

A. In his Divine Nature.

Q. How do you prove this?

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A. In the Beginning was the Word; and the Word was with God; and the Word was God, John i. 1.

Q. What further Proof have you of his being God?

A. Because the Name and Attributes of God are ascribed to him: Because the Disciples worshipped him, and Angels are commanded to do it.

Q. Where is the Name of God ascribed to Christ?

A. He is called God Blessed for ever, Rom. ix. 5. The Lord of Glory, 1 Cor. ii. 8. The Lord from Heaven, 1 Cor. xv. 17. The Great God, Tit. ii. 13. The True God, 1 John v. 20. King of Kings, and Lord of Lords, Rev. xix. 16. And he must be an Almighty God, seeing St. John says, All things were made by him, and without him was not any thing made that was made, John i. 3.

Q. When did the Disciples worship him? And when are the Angels called upon to do it?

A. The Disciples worshipped him at his Ascension, Luke xxiv. 52. And the Angels are commanded to do the same, Heb. i. 6.

Q. But seeing Christ is God, why is he called the Son of God?

A. Because he receiv'd his Godhead from God the Father; and so is God of God, of the same Nature and Substance with him.

Q. What do you learn from hence?

A. The Infinite Dignity of our Saviour's Person; and the great Reason I have to joyn in that Hymn of the Virgin Mary: My Soul doth magnifie the Lord, and my Spirit hath rejoyced in God my Saviour; [or, in my Saviour, Which is God] Luke i. 46, 47.

Our Lord.

Q. **I**N what Sense is the Title of *Lord* ascribed to *Jesus Christ*?

A. In the same Sense as it is to God the Lord, the Lord Jehovah. For St. Thomas called him, My Lord and

and my God, John xx. 28. And St. Peter acknowledged the same, when he said, John xxi. 17. *Lord, thou knowest all things.*

Q. In what Respects then is Christ, Lord?

A. He is Lord by Nature, and also by the Appointment of God.

Q. How is he Lord by Nature?

A. He is Lord by Nature, because he is God by Nature; and all things must be subject unto him, because all things were made by him; and by him all things consist, Coloss. i. 17.

Q. But if Christ be Lord by Nature, how can he also be Lord by the Appointment of God?

A. Because he was Man as well as God; and as Man he could not have been Lord of all things, if he had not been made so.

Q. Prove that Christ as Man was Lord of all.

A. This is proved from his own Words, Mat. xxviii. 18. *All Power is given to me in Heaven and Earth.* And to this End says St. Paul, Rom. xiv. 9. *Christ died and rose and revived, that he might be (in his Human Nature) the Lord of the Dead and of the Living.*

Q. Seeing then that Christ created all things as God, and is appointed Lord of all things as Man, his Dominion must reach to all Created Beings. But are there no Particular Reasons for his being called our Lord, or the Lord of us Christians?

A. Yes; he is our Lord by Conquest, in having rescued us from Sin and Satan; by Purchase, for ye are not your own, you are bought with a Price, says St. Paul, Rom. vi. 19. And lastly, Christ is our Lord by Covenant, because we consented to it, and owned him so to be in Baptism.

Q. What Effect then ought the Belief that Christ is our Lord to have upon us?

A. To convince us that we are his Servants, not our own Lords, nor our own Men: That we are not

to suffer any Lords besides him, not the World, the Flesh, nor the Devil to have any Dominion over us. But in every thing to yield a most sincere Obedience to him; always remembering those Words of Christ, *Luke vi. 46. Why call ye Me Lord, Lord, and do not the things that I say.*

*Who was conceived by the Holy Ghost,
born of the Virgin Mary.*

Q. **W**H O was it, according to your Creed, that was conceived of the Holy Ghost, and born of the Virgin Mary?

A. I believe it was the Only Begotten Son of God.

Q. Was any thing besides the Human Nature of Christ conceived and born?

A. The Scriptures assure us, *The Word was made Flesh; God was manifest in the Flesh; God sent forth his Son made of a Woman.*

Q. Did the Virgin then so conceive the Son of God, as that she might be properly called his Mother?

A. Yes; she is so stiled by *Elizabeth: Whence is it, says she, that the Mother of my Lord should come unto me, Luke i. 43.* And hence by the ancient Fathers she is called the Mother of God.

Q. That God was made Flesh is indeed evident from Scripture. But is there no Reason to believe that this is said either of God the Father, or God the Holy Ghost?

A. No; for it is written, *God sent his Only Begotten Son into the World, 1 John iv. 9.* And God so loved the World that he gave his Only Begotten Son. And he himself speaks of his Father as of a Distinct Person from him; *I and my Father are One; not One Person, but One Thing, One Being, One God.*

Q. Do you then believe that the Son of God became both God and Man?

A. Yes; and I am perswaded, that after he was made Flesh, he was Perfect God and Perfect Man, of a Reasonable Soul and Human Flesh Subsisting.

Q. But how do you apprehend the Son *was conceived of the Holy Ghost*?

A. I do believe that the Holy Ghost gave the Blessed Virgin Power to conceive him; or that God the Holy Ghost formed the Body of Christ out of the Substance of the Virgin, and together with a Human Soul united that Body to the Godhead of the Son. *Fear not to take unto thee Mary thy Wife; for that which is conceived in her is of the H. Ghost, Mat. i. 20.*

Q. But can you believe it possible a Virgin should conceive?

A. Yes; because I know nothing is impossible with God: And it is no more improbable that God should form the Second *Adam* in the Womb of a Virgin, than that he should form the First *Adam* out of the Dust of the Earth.

Q. Why was it necessary that the Son of God should be made Man?

A. That he might suffer and die for Man, and in the same Nature that sinned. *He was made a little Lower than the Angels for the suffering of Death, Heb. ii. 9.*

Q. But why was it necessary that he should be *conceived of the Holy Ghost*?

A. That his Humanity might issue from the Fountain of Holiness, the Holy Spirit of God, and not from those sinful Creatures for whom he was to suffer.

Q. But seeing you are convinced that the Son of God was for our Sakes made Man, what Effect ought the Belief of this to have upon us?

A. It ought to make us very thankful to the Son for this great Condescension; to perswade us to love, and to imitate him; and endeavour to be as Christ, since

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since Christ is become like us ; and not to make that Nature of ours a Slave to brutish Lusts and Passions, which the Son of God vouchsafed to take upon him.

Suffered under Pontius Pilate.

Q. WHO was it that *suffered under Pontius Pilate*?

A. *Jesus Christ the Only Begotten Son of God.*

Q. How do you prove that the *Christ* or *Messiah* was to suffer?

A. Because it was so determined and agreed between God the Son and God the Father, from the first Fall of *Adam*. *The Serpent* was to bruise his *Heel*, Gen. iii. 15. Or the Human or Inferiour Part of Christ. *He was delivered by the Determinate Counsel and Foreknowledge of God*, Acts ii. 23. *He went as it was determined of him.* And St. Paul proved, Acts xvii. 3. That Christ must needs have *suffered*.

Q. Were the Sufferings of Christ foretold by the Prophets?

A. Yes ; in many Places of them, but especially in the 53 Chap. of *Isaiah*. For he is there described as a *Man of Sorrows and acquainted with Grief, oppressed, afflicted, bruised, brought to the Slaughter, cut off out of the Land of the Living.*

Q. What Reason have you to believe that the Prophet speaks in that Chapter of the Saviour of the World?

A. Because he says, *he bare our Grievs and carried our Sorrows ; That the Chastisement of our Peace was upon him, and by his Stripes we are healed :* Which could not be truly and properly said of any other Person whatsoever.

Q. Does Christ any where acknowledge these Prophecies to be spoken of him?

A. Yes ; and upbraids his Disciples for not understanding them. *O Fools, and slow of Heart to believe*

all that the Prophets have spoken. Ought not Christ to have suffered these things, and to enter into his Glory, Luke xxiv. 25, 26.

Q. That our Jesus did suffer is indeed confessed both by Jew and Gentile: But how do you prove that he underwent those very Sufferings that the *Messias* was to undergo?

A. From his own Words before he suffered. *Behold* (says he) *We go up to Jerusalem, and all things that are written by the Prophets concerning the Son of Man shall be accomplished, Luke xviii. 31.*

Q. But do you not believe our Jesus was God? And if so, how could he suffer?

A. He suffered not in his Divine but Human Nature: *He suffered in the Flesh; he was put to Death in the Flesh, 1 Pet. iii. 18.*

Q. But if, as you say, he suffered only in the Flesh, can you properly say, the Son of God suffered?

A. Yes; because that Nature which suffered was truly his: And therefore the Holy Ghost, speaking of him, saith, *God purchased his Church with his own Blood; meaning with That Blood Which ran in the Veins of That Body Which was and is the Son of God's. They crucified the Lord of Glory, 1 Cor. ii. 8.*

Q. But did his whole Human Nature suffer?

A. Yes; he suffered in his Body and his Soul. In his Body by natural Infirmities and most barbarous and unnatural Injuries: In his Soul by Fears and Sorrows; by unknown and inexpressible Anguishes. *The Plowers plow'd upon his Back and made long Furrows; and his Soul was exceeding sorrowful, even unto Death.*

Q. Why is the Circumstance of Time, when, and under whom he suffered, mentioned in the Creed?

A. Chiefly to determine and perpetuate the Memory of the Time when the Son of God suffered, as namely when *Pontius Pilate* was Governour of *Judaea*.

Q. What do you learn from the Sufferings of Christ?

A. I

A. I learn the heinous Nature of Sin, for which he suffered: And if Sin Imputed was punished with so great Severity in the Son of God, Sin Committed will not be pardoned without true Repentance, in the Sons of Men.

Was crucified, dead.

Q. **H**OW do you prove the *Christ* or Promised *Messiah* was to be crucified and die?

A. From Types which did apparently foreshew it, and Prophecies which did plainly foretell it.

Q. What Types did foreshew the Crucifixion of the *Messias*?

A. They are chiefly Two; First, *Isaac's* bearing the Wood which was prepared to burn him, did signify that the *Messias* should carry the Cross prepared to crucify him.

Secondly, *Moses* lifting up the Brazen Serpent on a Pole, *Numb. xxi. 9.* was another Type signifying that the *Christ* should be lifted up on the Cross. And so it is written, *John iii. 14. As Moses lifted up the Serpent in the Wilderness, so must the Son of Man be lifted up.*

Q. What Prophecies foretell the Crucifixion of the *Messias*?

A. *David* prophetically speaks in the Person of the *Messias*; *They pierced My Hands and my Feet*, *Ps. xxii. 17.* And God by the Prophet *Zachary* foretells what he himself should suffer from the Sons of Men, saying, *They shall look on Me Whom they have pierced*, *Zach. xii. 10.*

Q. But are there any Types and Prophecies that did foreshew, that the *Messias* should not only be crucified and nailed to the Cross, but that he should die too?

A. Yes; the slaying the Lamb at the Passover did foreshew, that the *Christ*, the Lamb of God, should be slain: And the Bloody Sacrifices under the Law were

were but so many Types and Representations of the Sacrifice of the Death of Christ.

Q. Where is this foretold ?

A. In the 53d of *Isaiab*; where that Prophet, speaking of the Christ, says, *He was cut off from the Land of the Living, and made his Soul an Offering for Sin.*

Q. What do you conclude from all this ?

A. I conclude that the *Messias*, the *Christ*, the *Saviour of the World*, was to be a *Man of Sorrows*, to be crucified and die.

Q. How do you prove that our *Jesus was crucified* ?

A. From the Confession of his Friends and Enemies. It was the malicious Cry of the Jews, *Crucifie him, Crucifie him*, Luke xxiii. 21. And St. *Matthew* tells us they crucified him, *Mat.* xxvii. 35.

Q. What was that ?

A. They fasten'd his Body to a Cross of Wood, with Nails driven through his Hands and Feet.

Q. How long did he hang so nailed to the Cross ?

A. Three Hours ; proved from *Luke* xxiii. 34. *And it was about the Sixth Hour, and there was Darkness over all the Earth until the Ninth Hour.*

Q. How do you prove he then died ?

A. From the 46th Verse of the same Chapter. *And when Jesus had cried with a loud Voice, he said, Father into thy Hands I commend my Spirit ; and having said thus, he gave up the Ghost.*

Q. But how do you apprehend this *Jesus* did or could die, Who was the Only Begotten Son of God ?

A. By being also Man he died as we Men do. When he was to die, he resigned his Soul ; when he gave It up, he died ; when It was delivered out of the Body, then was his Body dead ; and so the Eternal Son of God did properly and truly die.

Q. What Effect ought the Belief of the Crucifixion and Death of Christ to have upon you ?

A. It

A. It ought to make me believe that he died for the Sins of others (since he had no Sin of his own to die for :) That *the Chastisement of my Peace was upon him* ; and from hence to be assured of Pardon upon my Repentance and Faith in him ; and to hope for Comfort from him at my Last Hours, Who, by his own Experience knows what it is to die.

Buried, descended into Hell.

Q. WHAT Type did fore-shew the Burial of Christ?

A. The Prophet *Jonas* was a Type of Christ's Burial, who being Three Days and Three Nights in the Whale's Belly, did fore-shew that Christ should be Three Days and Three Nights (or Part of Three Natural Days) in the Heart of the Earth, *Mat. xii. 40.*

Q. What Prophets foretold this?

A. The Psalmist must suppose that the Body of Christ should be buried, when speaking of him he says, *Thou wilt not suffer thy Holy One to see Corruption*, Pl. xvi. 10. And the Prophet *Isaiah* foretells, That he should make his Grave with the Wicked, and the Rich, in his Death, *Isai. liii. 9.*

Q. But was not our Jesus crucified by the Romans ? And was it not usual with them to leave the crucified Bodies hanging on the Cross, exposed to the Fowls of the Air ? How then do you prove he was buried, and so buried as the *Messiah* was to be ?

A. The Favour of being buried was not commonly granted by the Romans to Crucified Persons : But the Jews first besought *Pilate* that our Saviour's Body should be taken down from the Cross, *John xix. 31.* And *Joseph of Arimathea*, and *Nicodemus* afterwards begged the Body of Jesus and buried it, embalmed with Spices and Ointments, as the Jews Manner is to bury, *Mat. xxvii. 59.*

Q. What

Q. What do you learn from the Burial of Christ ?

A. The Certainty of Christ's Death ; and that we ought to be buried unto Sin, for which our Master died. And from the Solemnities of Christ's Funeral to pay a decent Regard to the Dead Bodies of Good Men, as having been once the Temples of the H. Ghost.

Q. The next thing you are to believe is Christ's Descent into Hell. Upon what Authority do you believe this ?

A. I believe Christ went into Hell ; because St. Peter speaking of him in the Words of the Psalmist, says, *Thou shalt not leave my Soul in Hell*, Acts ii. 27.

Q. Does the Greek Word, which is here rendered *Hell*, always signifie the Place of the Damned ?

A. No ; and the truest Signification of that Word in the Greek Language, is, *The Unseen Regions*, or *The Invisible Regions of Departed Souls*.

Q. To what Place then (seeing that it is written that the Soul of Christ was not to be left in Hell) do you believe his Soul went, when it left his Body ?

A. I believe it went into the Unseen World of Spirits, to the Regions of Souls in their State of Separation.

Q. And being in those Regions do you believe the Soul of Christ went to the Mansions of Happy or Miserable Spirits ?

A. I suppose his Soul went to the Mansions of Good Spirits, according to what he said to the Convert Thief, *This Day thou shalt be with me in Paradise*, Luke xxiii. 43.

Q. What do you in the general believe by Christ's Descent into Hell ?

A. I believe as his Body was laid in the Grave, so his Soul went into those Regions, where the Spirits of Men go, after they are delivered from the Burthen of the Flesh ; and that he there continued Part of Three Days, in the State of the Dead.

Q. What

Q. What then do you learn from this Article?

A. I learn that Christ did both in Body and Soul undergo for our Sakes the whole Law of Death.

Secondly, That we ought to live unto him, who was content to die for us.

And *lastly*, The Obligation we are all under duly to commemorate this Death of our Lord Jesus at his Holy Supper.

He rose again the Third Day from the Dead.

Q. **W**HAT was the First Part of our Saviour's Exaltation?

A. His Resurrection.

Q. What was the Resurrection of Christ?

A. 'Twas the Re-uniting the Self-same Soul to the Self-same Body, after they had been separated by Death: And so as that our Lord became again the same Person he was before his Crucifixion.

Q. When did our Lord thus rise from the Dead?

A. On the Third Day after he died, which was then called the First Day of the Week.

Q. Were there any Types that did foreshew this?

A. Yes; there are several; as *Isaac* bound and freed, and delivered out of the Jaws of Death; *Joseph* imprisoned and advanced. And our Saviour himself applies the Story of *Jonas* as an Emblem of his Resurrection, as well as of his Death, *Mat. xii. 40.*

Q. What Prophecies are there of Christ's Resurrection?

A. The Apostle, *Acts ii. 31*, tells us, That *David* seeing this before spake of the Resurrection of *Christ*, *Pf. xvi. 10.* And *Christ* himself before his Death foretold the same thing, *Mat. xvii. 22, 23.* *The Son of Man shall be betrayed into the Hands of Men, and they*

they shall kill him, and the Third Day he shall be raised again. And this the Pharisees remembred after his Death, as appears from *Mat. xxvii. 63.*

Q. But is there any Prophecy that foretells Christ's Rising on the *Third Day*?

A. Yes; And not only his Resurrection but ours also in, and thro' him, was foretold by the Prophet *Hosea.* *After Two Days will he revive us, on the Third Day he will raise us up, and we shall live in his Sight,* Hosea vi. 2.

Q. Seeing then that this was foretold of Christ; how do you prove that our Jesus did so rise from the Dead?

A. From the Testimony of the Apostles, who eat and drank with him after his Resurrection.

Q. Did no Body see him after he was risen, besides the Apostles?

A. St. Paul writing to the *Corinthians, 1 Cor. xv. 6.* says, That *Jesus Christ was seen after his Resurrection by more than 500 Persons at once, of whom many were then alive.*

Q. But what Circumstances are there to confirm the Truth of what the Apostles related as to Christ's Resurrection?

A. There are many; and amongst others the Time when, and the Place where they first preached and published it.

Q. When and where was this?

A. The very Third Day after his Crucifixion: And at *Jerusalem*, the very Place where their Lord and Master had been just before crucified. And therefore as it was the most Unlikely Place to have received this Doctrine, if it had been false, and most capable of detecting the Falseness of it; their preaching it then, and there, and in Opposition to all the Rulers of the Jews, was a great Argument that they had the Truth on their Side, and the Success proved it.

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Q. Supposing then that Christ did indeed rise from the Dead, what do you learn from thence?

A. I am hence confirmed in the Truth of Christ's Religion; and that by his Death (seeing he was so soon released from it) he made full Satisfaction for that great Debt of Sin (the Sins of the whole World) which he had taken upon him: And therefore whatever my Sins have been, I may lay hold on Eternal Life.

He ascended into Heaven.

Q. WHAT became of our Blessed Lord after he was raised from the Dead?

A. He continued upon the Earth 40 Days with his Disciples; and at the End of them *he ascended into Heaven*: And this was the Second Step of Christ's Exaltation.

Q. Were there any Types that did foreshew that the *Messias*, after he was risen from the Dead, should be so exalted?

A. Yes; such as the Translation of *Enoch*; *Elijah's* being carried to Heaven in a Fiery Chariot; *Joshua's*, after all his Toil and Labours, taking Possession of the Earthly *Canaan*; and the High Priests entering once a Year into the Holy of Holies, did all shew that Christ, an High Priest of Good things to come, should visibly ascend into the Heaven of Heavens.

Q. Was this likewise foretold by any of the Prophets?

A. Yes, by *David*; who speaking of *Christ*, many hundred Years before, says, *Thou hast ascended up on high, thou hast led Captivity captive, thou hast received Gifts for Men*, Ps. lxxviii. 18.

Q. But what Evidence have you that our Jesus did thus ascend?

A. The Testimony of Men and Angels: *St. Mark* says, *When he had blessed them, he was received up into Heaven*, *Mark xvi. 19.* *St. Luke*, *That he was carried into Heaven*, *Luke xxiv. 51.* And *St. Peter*, *That he is gone into Heaven*, *1 Pet. iii. 22.*

Q. Did the Apostles see the Lord Jesus ascend into Heaven?

A. Yes; *While they beheld he was taken up, and a Cloud received him out of their Sight. And while they looked stedfastly toward Heaven, as he went up, behold, Two Men stood by them in White Apparel, which also said, Ye Men of Galilee, why stand ye gazing up into Heaven? This same Jesus which is taken up from you into Heaven, shall so come as ye have seen him go into Heaven.*

Q. Could Christ, as he was God, be properly said to ascend into Heaven?

A. No; as God, whilst he was on Earth, hew as also in Heaven; prov'd from *Jo. viii. 13.* And therefore it was in respect of his Human Nature only, that he was exalted, and went up thither?

Q. Did then Christ ascend into Heaven in the same Body in which he conversed with his Disciples after his Resurrection?

A. Yes; it was the same Body that *Thomas* touched and handled; and had it been another Body the Disciples could not have known him to be their Lord Christ.

Q. Into what Part of Heaven did Christ ascend?

A. He ascended into the highest Heavens; where God in a singular manner shews forth his Majesty and Glory.

Q. What do you learn from hence?

A. I learn that since the Nature of Man is already gone into Heaven, that we, tho' Dust and Ashes, may go there likewise. That seeing Christ the Head is gone, the Members of Christ will follow after.

And

And lastly, I from hence learn how much it behoves us so to live as that we may take Comfort in Christ's Ascension, and hope to go to him after this vain Life is ended, that where our Lord and Master is, there we may be also.

He sitteth at the Right Hand of God.

Q. HOW is the Phrase, *The Right Hand of God*, to be understood?

A. Not in a Literal Sense; because God being a Spirit can have no Body nor Parts of a Body, and therefore no Hands at all. *A Spirit hath not Flesh and Bones*, Luke xxiv. 39.

Q. What then is signified by Christ's being at the *Right Hand of God*?

A. It is signified thereby that Christ as Man is advanced in Heaven, to the Highest Dignity and Authority under God?

Q. What do you understand by Christ's Sitting there?

A. His Sitting does not denote any particular Posture of his Body; but rather his being in a full and peaceful Possession of the Power and Dominion he there enjoys?

Q. Is this Advancement of the *Messias* any where foretold by the Prophets?

A. Yes; *David* speaking before-hand of Christ, says, *Pf. cx. 1. The Lord said unto my Lord, Sit thou on my Right Hand.* And our Saviour himself was so well satisfied of this, that he told the Chief Priests and Elders, *Hereafter shall the Son of Man sit at the Right Hand of the Power of God*, Luke xxii. 59.

Q. What Texts of Scripture have you to prove this Matter of Fact?

A. St. *Mark* assures us, That he was received up into Heaven, and sat on the *Right Hand of God*, Mark
xvi.

xvi. 19. *And he is gone into Heaven and is on the Right Hand of God,* 1 Pet. iii. 22.

Q. Who are they that may take Comfort in Christ's being thus exalted?

A. Not Wicked Men, who are the Enemies of Christ; because his Exaltation must end in the Confusion of them that would not that he should rule over them.

Q. Who then may comfort themselves that Christ is seated at the *Right Hand of God*?

A. All the true Disciples of Christ; because *he ever liveth to make Intercession for them,* Heb. vii. 25.

Q. But seeing Christ died for all, does he not likewise intercede for all?

A. No; for speaking of true Believers, Mat. x. 32, 33. he saith, *I pray for them, I pray not for the World.*

Q. How does Christ intercede for his faithful Servants?

A. By his appearing in the Presence of God for them, and being willing to have the Merits of his Death applied to them for their Pardon and Salvation.

Q. What remains then for us to do?

A. So to live, that Christ, now at the *Right Hand of God*, may not be ashamed to own us for his People and intercede for us.

From thence he shall come to judge the Quick and the Dead.

Q. FROM whence shall the Lord Jesus come to judge the Quick and the Dead?

A. From the Right Hand of God. *He shall descend from Heaven, from whence we look for the Saviour, the Lord Jesus Christ,* Phil. iii. 20.

Q. In what Nature shall he come to Judgment?

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A. In the same Person and in the same Nature in which he ascended into Heaven. This Same Jesus Which was taken up from you into Heaven, shall so come in like manner as ye have seen him go into Heaven, Acts i. 11. And our Saviour, before his Death, said, Mat. xxvi. 64. Hereafter shall ye see the Son of Man sitting on the Right Hand of Power, and coming in the Clouds of Heaven,

Q. But is it not written that God shall judge the World?

A. Yes; but he will do it by That Man Whom he hath ordained: And so the Last Judgment shall be executed in the Authority of the Ever Blessed Trinity, but in the Person of Christ. The Father judgeth no Man (in his Own Person) but hath committed all Judgment unto the Son, John v. 22.

Q. How then shall he judge us?

A. Our own Hearts shall accuse us; and he is greater than our Hearts, and knoweth all things: His Word shall try us; himself shall judge us, and the whole World shall bear Witness of us. We must all appear before the Judgment-Seat of Christ, that every one may receive the Things done in his Body, according to that he hath done, whether it be good or bad, 2 Cor. v. 10.

Q. But shall nothing be then admitted in Excuse of our Sins?

A. Yes; Repentance, Faith, and Charity: But these also shall be thoroughly examin'd by our Great Judge; and no Fruitless Repentance, no Dead and Unactive Faith, no Unsincere Acts of Charity or Forgiving others, shall stand us in any stead in that great Day.

Q. Whom do you understand by Quick and Dead?

A. They that shall at the End of the World be then alive, and they that ever died from the Beginning of it.

Q. Do you believe that you your self shall be judged?

A. Yes;

A. Yes; these Eyes of mine shall see the Lord coming in the Clouds, and these Ears hear him pass the Sentence upon me and all Mankind: *Come ye Blessed, or, Go ye Cursed.*

Q. What Proof have you of this?

A. Many plain Texts of Scripture. And hence our Lord is represented in several divine Parables, As a *Husbandman* separating his *Wheat* from the *Chaff*; as a *Fisherman* gathering the *Good Fish*, casting away the *Bad*; as a *Bridegroom* receiving the *Wise*, excluding the *Foolish Virgins*; as a *Master* distinguishing the *Servants* of his Family, rewarding the *Faithful*, punishing the *Unprofitable*; as a *Shepherd* dividing his *Sheep* from the *Goats*, by placing *one on the Right Hand, and the other on the Left.*

Q. What Necessity is there of believing a future Judgment?

A. It is necessary that we may be assured, there will be a Day, when God will do Justice to all Mankind.

Q. When shall this be?

A. It is uncertain; and therefore we should always watch, that we may be always ready.

Q. What follows upon the Belief of this Article?

A. It should make us careful so to order our Conversations, our Lives, and Manners, that we may be found of him in Peace at that Day?

I believe in the Holy Ghost.

Q. **W**HY do you believe there is any *Holy Ghost*?

A. Because I was baptized in the Name of the Father, and of the Son, and of the Holy Ghost, according to our Saviour's Command, *Mat. xxviii. 19.*

Q. What do you apprehend the *Holy Ghost* to be? Do you believe him to be a Person distinct from the Father and the Son?

A. Yes;

A. Yes ; *I* believe him to be a Person, because the Holy Scriptures represent him as doing Personal Acts, as, *Coming, Going, Commanding, Speaking, &c.* And *I* also believe him to be a Person distinct from the *Father* and the *Son*, because he proceedeth from the One, and is sent by the Other ; and therefore must be distinct from them. *When the Comforter is come, Whom I (saith the Son) will send unto you from the Father, even the Spirit of Truth, Which proceedeth from the Father, he shall testifie of Me,* John xv. 16.

Q. Seeing then the *Holy Ghost* is a Person distinct from the *Father* and the *Son*, do you further believe he is One God with Them ?

A. Yes ; for he is called *God*, 1 Cor. iii. 16. And when the Prophets say, *Thus saith the Lord*, their Meaning is, *Thus saith the Holy Ghost* ; for St. Peter assures us they spake as they were moved by the *Holy Ghost*. Sins also may be committed against him, *Mat.* xii. 31. Divine Attributes and Honours are ascribed to him ; and, 1 *John*, v. 7. it is expressly said, *There are Three that bear Record in Heaven, the Father, the Word, and the Holy Ghost, and these Three are One ; not One Person, but One Being, or One God.* And all this concerning the Godhead of the *Holy Ghost* may be further confirmed from the Form in Baptism, and St. Paul's Prayer for the *Corinthians*, 2 Cor. xiii. 14.

Q. What is the Office of the *Holy Ghost* ? And how doth he exercise it ?

A. His Office is to sanctifie us and all the Elect People of God : And this he doth by his manifold Gifts and Graces.

Q. What are the Extraordinary Gifts of the *Holy Ghost* ?

A. The Gifts of Prophecy and Working Miracles.

Q. What are his more Ordinary and Common Gifts ?

A. Such as are common and necessary to all Christians ; and in general, all those Gifts and Graces which contribute to our Sanctification ; such as the

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Enlight'ning

Enlight'ning our Understandings, Awakening our Consciences, and Disposing our Wills to serve God in every thing. *And as many as are thus led by the Spirit of God, they are the Sons of God, Rom. viii. 14.*

Q. What Effect ought the Belief of this Article to have upon us ?

A. It ought to make us with all Thankfulness own and acknowledge this Blessed Spirit to be our Guide, Sanctifier, and Comforter.

To ascribe all that is good in us to the Effects of his Divine Grace.

And lastly, To put forth our utmost Strength, and join heartily with him in the great Work of our Salvation; rememb'ring, to our unspeakable Comfort, those Words of our Saviour; *If ye being Evil know how to give Good Gifts to your Children, how much more shall your Heavenly Father give his Holy Spirit to them that ask him?*

The Holy Catholick Church.

Q. WHAT does the Fourth Part of the Apostles Creed concern ?

A. Christ's Church and the Priviledges purchased by him for all the True Members of it.

Q. What is Christ's Church called in this Creed ?

A. *The Holy Catholick Church.*

Q. What Church is meant by it ?

A. Not a Material Church built of Wood and Stone; but a *Spiritual Building, built upon the Prophets and Apostles, Jesus Christ being the Head Corner Stone.*

Q. And what then do you believe concerning it ?

A. I believe that *Jesus Christ* did first, by the Preaching of the Prophets, and then of the Apostles, gather unto himself a Church, consisting of Thousands of believing Persons; to which he daily adds, and will, to the End of the World, *add such as shall be saved, Acts ii. 47.*

Q. What

Q. What Description may be now given of this Church?

A. It may be described to be, The Corporation, or General Family of all True Believers: Or, That Body and Society of Persons that profess Christ and his Gospel.

Q. Is then this Church but One?

A. It is essentially and inwardly but One; tho' there may be outwardly and externally Many Churches, who are bound to retain the same Faith, preach the same Word, administer the same Sacraments, at the same time that they do and may differ from one another in certain Rites and Ceremonies; *They are all (i. e. All the Christian Churches) but One in Christ Jesus, Gal. iii. 18.*

Q. Wherein doth the Unity of all Christian Churches consist?

A. In that it is but One Body, knit together by One Spirit, under One Head. *There is but One Lord, One Spirit, One Faith, One Baptism, One God and Father of us all, Eph. iv. 4, 5, 6.*

Q. It is indeed for this Reason that Christ's Church is called *Catholick* or *Universal*; because it includes all the Christian Churches, or Believing Congregations, that are dispersed over the Face of the whole Earth: But why is this Church called *Holy*, seeing there are many *Unholy* Persons in it?

A. This indeed cannot be denied; and for this Reason our Saviour compared his Church to a Net, that gathered of every Kind, Good and Bad, *Mat. xiii. 47.* But notwithstanding this, his Church may be called *Holy*, in respect of the Holy Doctrine which it teacheth, the Holy Worship it performeth, the Holy Sacraments which it administred; and especially in respect of its Most Holy Head, the Lord *Christ Jesus.*

Q. And now, in Conclusion, what do you learn from the Belief of Christ's *Holy Catholick Church*?

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A. To thank God that I am a Member of it, to pray to God for the Good Estate of it; and to endeavour so to live as becomes the Members of such an *Holy Church or Society.*

The Communion of Saints.

Q Which is the First Priviledge that Christ purchased for his Church?

A. *The Communion of Saints.*

Q. What do you understand in general by that?

A. I believe, that tho' there are Tares as well as Wheat, Good and Bad in the Church of Christ; yet there is a Society of True Believers in this Church, that have a peculiar Fellowship and Communion, not only with each other, but also with the Father, Son, and Holy Ghost.

Q. Are there then *Saints* on Earth as well as in Heaven?

A. Yes; and there is no other Difference between them, but only as to more or less perfect. The *Saints* on Earth are perfecting; the *Saints* in Heaven are the Spirits of Men made perfect.

Q. Whom do you call *Saints* on Earth?

A. Such Members of Christ's Church as have not been disobedient to their Heavenly Calling; but do, in Truth and Sincerity, live Good and Holy Lives, perfecting Holiness in the Fear of God.

Q. How do you prove that these *Saints*, or (which is all the same) such True Disciples of *Christ Jesus*, have any Fellowship with God the Father and God the Son?

A. From the 1 *John*, i. 3. *Truly our Fellowship is with the Father and the Son:* And from Our Saviour's Own Words, Who assures us, *John* xiv. 13. *If any Man love Me, he will keep My Words; and my Father will*

will love him ; and *We* (i. e. Both I and My Father) will come unto him, and make our abode with him.

Q. Have these *Saints*, whilst they are here in the Flesh, any *Communion* also with the Holy Ghost?

A. Yes ; *Know ye not* (saith the Apostle) *that ye are the Temple of God, and that the Spirit of God dwelleth in you ?* 1 Cor. xiii. 16.

Q. But with whom have good Christians the nearest *Fellowship* and *Communion*?

A. With the Lord Christ. And it is such a *Communion* as is between the *Head* and the *Members* ; the *Vine* and its *Branches* : For so it is represented in Scripture.

Q. But is this *Communion* common to all *True Believers*?

A. Yes ; they are all so united to Christ : *Such Honour have all his Saints.*

Q. What *Communion* have the *Saints* with one another?

A. They love as *Brethren* ; they are *Joynt-Petitioners* for one another at the *Throne of Grace* ; and are assistant to each other in all the *Offices of Piety and Charity.*

Q. Have the *Saints* that are departed this *Life* any *Communion* and *Fellowship* with us?

A. Yes ; they have the same Lord ; are still *Members of the same Church* ; and may be supposed, tho' they are ignorant of our present *State and Condition*, to pray in general for us and wish well to us.

Q. What do you learn from all this?

A. The *Necessity of a Good and Holy Life* ; That I must be of this *Holy Communion* now, if I expect to be of it hereafter ; being perswaded that they that are not *Saints* on Earth, shall never be *Saints* in Heaven.

The

The Forgiveness of Sins.

Q. **W**HAT do you in general understand by the Second Priviledge of Christ's Church?

A. That *Sins* may be pardon'd in it.

Q. What is Sin?

A. *The Transgression of the Law*, 1 John iii. 4. And therefore by as many Ways as we are capable of transgressing the Laws of God, by so many may we sin against him.

Q. How then are we capable of transgressing the Law of God?

A. By Thought, Word, and Deed; and as well by neglecting any Duty, as by committing any thing that is Evil.

Q. Does the Guilt of Sin pass away with the Commision of it?

A. No; for tho' a Sin be but once committed, yet the Guilt of that one sinful Action may remain upon the Soul to all Eternity.

Q. What are the Wages of Sin?

A. *The Wages of Sin are Death*, saith St. Paul, Rom. vi. 23.

Q. What *Death* is there understood?

A. *Death Eternal*: Because it is there opposed to *Life Eternal*.

Q. What then do we become obnoxious to, or are bound over to suffer for our Sins?

A. Everlasting Punishment in Hell, there to be tormented Day and Night for ever.

Q. What do you apprehend then *the Forgiveness of Sin* to be?

A. It is, To be released and discharged from suffering the Punishments that are due to our *Sins*.

Q. For whose Sake, or upon what Account does God do this?

A. For

A. For Christ's Sake. For the Punishment that Christ endured, he taketh off Man's Obligation to Eternal Punishment. Be it known unto you therefore, Men and Brethren, that through This Man is preached unto you Forgiveness of Sins, Acts xiii. 38.

Q. Who hath Power to forgive Sins?

A. No one hath Power to forgive Sin but God only.

Q. How may this be obtained of God in the Church of Christ?

A. First, Upon being baptized into Christ's Church, and afterwards by Repentance, Faith, Sincere Obedience, and forgiving others their Trespases.

Q. Whence do you learn that Sins are forgiven in Baptism?

A. By what Ananias said to Saul, Acts xxii. 16. Arise, and be baptized, and wash away thy Sins.

Q. Whence do you learn that Sins may be forgiven after Baptism?

A. Because Our Saviour taught his Disciples thus to pray: Forgive us our Trespases. And as this Prayer was to be used daily by them, after they believed in Christ, we conclude that the Thing prayed for, the Forgiveness of Sins, is to be obtained after Baptism or the Embracing Christianity.

Q. What becomes the Duty of Christians upon the Belief of this Article?

A. To repent of their Sins, since they may be pardoned; and to lay hold on Eternal Life, seeing it is so freely offered to them.

The Resurrection of the Body.

Q. WHAT do you understand by the Third Priviledge of Christ's Church?

A. That our Bodies may be raised to a Life Eternal.

Q. What

Q. What do you understand by *the Resurrection of the Body*?

A. *The Resurrection of the same Flesh*, and those other Parts of our Bodies of which they are composed.

Q. Do you then believe *the Resurrection of the same Body*?

A. Yes; I do firmly believe that the same *Body*, and not any other, shall be raised to Life again; the same *Flesh* which was forsaken of the Soul at the Day of Death, shall be united to the Soul at the Last Day.

Q. What Reason have you to believe this?

A. I have Reason to believe it from the very Notion of a *Resurrection*: For as at the Death of Man, nothing falleth but his own *Body*; so no other but that *Body* must rise to make a *Resurrection*.

And *secondly*, If this was not so; then they which are in the Dust should not revive: Then neither *the Grave*, nor *the Sea* should give up their *Dead*: And then also there would be a *Resurrection*, and nothing raised.

Q. Are there any Examples in Scripture of any Persons that have risen again with their Bodies?

A. Yes many; and particularly, Our Saviour raised his own *Body* at his *Resurrection*: And it is written, *The Graves were opened, and many Bodies of Saints which slept, arose, and came out of their Graves*, Mat. xxvii. 52.

Q. But is it not impossible to raise the Dead?

A. No; nothing is impossible with God; and he that first made the Dry Ground, and then formed Man out of the Dust of it, may certainly, with as much Ease, raise every particular Man's Body out of its own Dust.

Q. But may not the Dust of our Bodies be scattered over the Face of the Earth? And how then should God know and distinguish it from the Common Dust of the Ground, or that of other Men's Bodies?

A. This

A. This may seem very strange and impossible to us Men; but is it not altogether impossible that any thing should be unknown to an All-knowing God? Or, that the least Particle of Matter should be hid from an All-seeing Eye?

Q. What Texts of Scripture have you to prove the Certainty of this Doctrine?

A. *The Resurrection of the Dead* is reckoned among the Principles of the Doctrine of Christ, *Heb. vi. 2.* Our Saviour tells us, *John v. 28. The Hour is coming, when all that are in the Graves shall come forth;* and *St. Paul* confesses that he had Hope towards God that there should be a *Resurrection* of the Just and the Unjust, *Acts xxiv. 15.*

Q. What Use ought you to make of this Doctrine?

A. To believe that I my self shall, at the End of the World, rise again with my own *Body*; and herein to exercise my self that I may have a Conscience void of Offence towards God and towards Men: And to endeavour so to live, as if I was always hearing the Last Trumpet sounding in my Ears; *Arise ye Dead, and come to Judgment.*

The Life Everlasting.

Q. **W**HAT *Life* is meant in the Last Article?

A. A *Life Everlasting* in a State of Endless Happiness.

Q. Why do you take this Article in this Sense?

A. Because it is to be consider'd as the Last and Final Priviledge which Christ purchased for his Church.

Q. What then do you believe concerning it?

A. I do believe, *First*, That after we have once submitted to the Law of Death, and are raised from our Graves, we shall not then die any more; Death shall have no more Dominion over us.

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Q. What

Q. What Reason have you to expect this?

A. Because St. Paul tells us, *We shall be all changed; That this Mortal shall put on Immortality.*

Q. What will follow this Change?

A. The Righteous having received that blessed Sentence, *Come ye Blessed, &c.* shall go into Life Eternal, shall be ever with the Lord; and shine forth as the Sun in the Kingdom of the Father.

Q. But is there not another State which may in some Sense be called a *Life Everlasting*?

A. Yes; the Wicked also shall live for ever, but only to be for ever miserable, suffering the Vengeance of Eternal Fire. And hence it is written, *The Smoke of their Torment ascendeth for ever and ever*, Rev. xiv. 11. And our Saviour hath forewarned us, *That there the Worm dieth not, and the Fire is not quenched*, Mat. ix. 44.

Q. And shall not so much as one single Person be passed by, in the Distribution of these everlasting Rewards and Punishments?

A. No; for at the Last and Great Day, *all Nations* shall be gathered before the Judgment-Seat of Christ. And St. Paul hath assured us, That he will then *render to every Man, and to every Soul of Man, according to his Deeds*, Rom. ii. 6. 9, 10.

Q. What Use ought we to make of this Doctrine?

A. Most firmly to believe, that after this *Life* is ended, we shall be made Immortal Creatures; and therefore to prepare for this State of Immortality, that we may be happy in it.

Q. **H**AVING gone thro' the Articles of the Christian Faith; pray tell me, what do you chiefly learn from thence?

A. I learn what no Man could have ever known, *unless this Knowledge had been given him from above*, That the Father is God, the Son is God, and the Holy Ghost

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Ghost is God ; altho' there are not Three Gods, but One God.

And *secondly* I learn, how these Three Persons are related to us Men; the *First* being related to us as the Creator, the *Second* as the Redeemer, the *Third* as the Sanctifier of us.

Q. From what Part of the Creed do you learn, that God the Father made you and all the World?

A. From the *First Article*, *I believe in God the Father Almighty, Maker of Heaven and Earth.* For if he made the Heavens and the Earth, and all Things therein; he must have made me and all the World.

Q. What Articles are they which teach you that God the Son redeemed you and all Mankind?

A. The *Six* next; from which I learn how the Son of God was *conceived* and *born* and *made Man*; *under* whom, and what *Death* he *suffered*, for the Redemption of Mankind: And *lastly*, how he triumphed over Death; and what were the Glories of his Ascension.

Q. But does it not follow, that if you and all Mankind were redeemed, that therefore you and all Men must be saved by him?

A. No: For tho' Christ, by tasting Death for every Man, gave himself a Ransom for all, he forces no one to accept of this Redemption, it being offer'd upon certain Terms and Conditions. We may reject That and our Redeemer too, and continue Slaves to Sin and Satan, notwithstanding all that he hath done for us.

Q. The Last Thing which you chiefly learn from the Articles of your Belief is, to *believe in God the Holy Ghost*, who sanctifieth you and all the Elect People of God: Who are the Elect People of God? And how doth he sanctify them?

A. God's Elect People are all that truly believe in *Christ Jesus*: And those the Holy Ghost sanctifieth by inciting them to, and assisting them in all the Works of Piety, Holiness, and Charity: And it is said he

sanctifieth them, because he is always carrying on this Work of Sanctification in them.

Q. And why is it said, that you chiefly learn these Things from the Apostles Creed?

A. Because they are not only the Chief Things contained in that Creed, but the Main, Fundamental Articles of the Christian Faith, which every Christian Man ought to know and believe.

Q. Upon what Authority is it that you do believe them?

A. Not that I can fully comprehend the Nature or Offices of these Three Divine Persons; nor how They should be One God. But I believe They are so from the Testimony of Christ and his Apostles: And particularly in that it was the Command of Our Lord Jesus, That we should all be *baptized in the Name of the Father, and of the Son, and of the Holy Ghost.*

The Preface to the Ten Commandments.

Q. **W**HAT are those Commandments which you learn in the Church-Catechism?

A. The same which God spake in the Twentieth Chapter of *Exodus*.

Q. What do you learn from the Account which *Moses* in that Book of *Exodus* gives us of these Commandments?

A. That God did not make use of the Ministry of Men or Angels in delivering this Law; but in his Own Person, and with his Own Voice he spake and published it.

Q. Did God so by all these Commandments?

A. Yes; he spake all these Words, *Exod. xx. 1.* And wrote them in Two Tables of Stone, *Exod. xxxi. 18.*

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Q. What Motives do you observe God makes use of to perswade the *Israelites* to obey these Laws ?

A. He tells them, he is their *Lord* and their *God*, and that Very Person who *brought them out of the Land of Ægypt and the House of Bondage.*

Q. But what are these Motives to us ?

A. He is Our *Lord* and Our *God*, as he was *Theirs*, and has been a Greater Deliverer to us, than he was to those *Israelites*.

Q. How has God been so Great a Deliverer to us ?

A. Not indeed in delivering us from any Temporal Bondage ; but he hath done more for us, in having *translated us out of the Kingdom of Darkneſs into the Kingdom of His Dear Son*, Colloſſ. i. 13.

Q. But is there any Reason to believe, that God did intend that we Christians should observe and keep the Law of the Ten Commandments.

A. Yes ; because they relate to the Manners of Men ; and teach us those necessary Duties of living *ſoberly, righteouſly, and godly in this preſent World.*

Q. Has Chriſt any where confirmed theſe Commandments ?

A. Yes ; and our Saviour ſpeaks expreſſly, *Mat. v. 17. Think not that I am come to deſtroy the Law and the Prophets ; I am not come to deſtroy, but to fulfill.*

Q. Seeing then that we Christians are bound to obey theſe Commandments, what becomes our Duty in reſpect of them ?

A. Frequently to remember that they are not the Commands of a Mortal Man, but of an Eternal God : And to reflect on thoſe other Motives, which may and ought to ſtir us up to obey them.

Q. What are they ?

A. Thoſe contained in the Preface to theſe Commandments ; and ſerious Reflections on the aſtoniſhing Manner in which this Law was delivered.

Q. How was that ?

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A. With Thund'rings and Light'nings, and the Sound of the Trumpet, and the Voice of Words; which Voice they that heard, intreated that the Word should not be spoken to them again, *Heb. xii. 19.*

Q. What do you infer from hence?

A. I do from hence infer, That if with God was such Terrible Majesty, when he came to deliver these Commandments to the World; no Impenitent Sinner shall be able to stand before him, when he comes to take Vengeance on the Transgressors of them.

The First Commandment.

Q. DO you believe it is supposed in the First Commandment, that there are more Gods than One?

A. No; but only that in those Days, when God gave the Law of the Ten Commandments, the World being wholly given to Idolatry, there were many that were called Gods: And therefore God made this his First Commandment to his People *Israel, Thou shalt have no other Gods but me.*

Q. What do you apprehend is enjoined in that Precept?

A. First, That we should really in our Hearts believe that there is a God, One Supreme Almighty Being, that made and governs the World.

Secondly, That we should have That Lord of all Things for Our God; and neither think nor believe there is any other God but him.

Q. But is the Believing and Owning, *All* that is meant by having the Lord for Our God?

A. No: Much more is to be understood by it. It is to possess our Souls with such Thoughts of this Almighty Lord as may make us fear, and love, and trust in him, above all things. And when we do so

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fear, love, and trust in him, then and then only is he Our God, and are we His People.

Q. Are all these Duties absolutely necessary?

A. Yes; they are all enjoined in several Places of Scripture; and he that fears, or loves, or puts his Trust in any thing more than God, has That Thing for his God; is in his Heart, and in God's Sight, an Idolater. And hence it is that Covetousness is called Idolatry, *Coloss. iii. 5.*

Q. What Sins then are forbid by this Commandment?

A. The Sin of Atheists, who acknowledge no God: The Sin of those who are wilfully ignorant of, and know not the True God: And lastly, the whole Lives of those, that live as if there were no God to reward and punish Mankind, are condemned by this Commandment.

Q. What then ought we to do, if we find we are, or have been ignorant of God or his Ways; or have loved and served other Things more than God?

A. Humbly to confess in the Words of *Isaiah*; *O Lord our God, other Gods besides thee have had Dominion over us.* And to pray, as we are directed in our excellent Liturgy, at the End of this and every Commandment,

Lord have mercy upon us, and incline our Hearts to keep this Law.

The Second Commandment.

Q. THE First Commandment obliges us to acknowledge and to worship God with all the devout Affections of the Soul; what does the Second Commandment do?

A. It puts us in Mind, that as God made the Body as well as the Soul of Man, he requires that the Body also

also should join in the Worship of him ; and so as is most suitable to his Divine and Spiritual Nature.

Q. How does it appear from this Commandment, that God hath any Regard to the Bodies of Men in his Worship ?

A. It is to be observed that Bowing down is here esteemed as an Act of Worship ; and by saying of Images, *Thou shalt not bow down and worship them*, I conclude that he reserves those Bodily Adorations to himself only.

Q. What is expressly forbid in this Commandment ?

A. Both the making any Image to worship it, and the worshipping it when it is made. *Thou shalt worship the Lord thy God, and him Only shalt thou serve*, Mat. iv. 10.

Q. What Reasons are given why we should neither make, nor worship any Representations of God ?

A. The Reason God gives in this Commandment, is, because he is a *Jealous God* ; *Jealous* of his Honour ; that Men may be brought to give it to another, by shewing any Religious Regard to the Work of their own Hands.

And *Moses's* Argument to the *Israelites*, why they should *make* no *Similitude* of God, was, because when the Lord himself spake to them out of the Fire, they saw no *Similitude* of him. *Ye heard the Voice of Words, but saw no Similitude ; only ye heard a Voice*, Deut. iv. 12.

Q. But if we *make* no *Similitude* or *Image* of God, is it a Sin to apprehend God under any Bodily Shape whatsoever ?

A. Yes ; for *God is a Spirit*, John iv. 24. And to think that God hath Flesh and Bones as we have ; or that the Godhead is like unto Gold, or Silver, or Stone, graven by Art, or Man's Device, is a Dishonour to him, and contrary to the Intention of this Commandment.

Q. What

Q. What Apprehensions then ought you to have of God, and how to worship him?

A. I ought to apprehend him to be a Most Glorious Spirit; to employ the whole Man in the Worship of him; to worship him both in Body and in Spirit, which are God's.

Q. What is threaten'd against actual Idolaters; or such as either profane, or neglect the Worship of God?

A. They are esteemed Haters of God: And God has threaten'd that he will visit their *Sins upon their Children* (at least with Temporal Punishments) even to the *Third and Fourth Generation*.

Q. But what, on the other Hand, is promised those that worship God with Reverence and Godly Fear?

A. To them may be applied the Promise at the End of this Precept; *He will shew Mercy unto Thousands of them that love him, and keep his Commandments.*

The Third Commandment.

Q. FROM the Two First Commandments you learn whom you ought to worship as God, and how to worship him: What is the Design of the Two Next?

A. That nothing that has any immediate Relation to God, is to be profaned or dishonoured by us; and in particular, neither his *Name*, nor his *Day*.

Q. How may the *Name of God* be dishonoured?

A. By the *Name of God* I chiefly understand all those Names and Titles that are proper, or are at any time ascribed unto God the Father, Son, or Holy Ghost; and therefore these Sacred Names, as *Lord, Jehovah, Jesus, Christ*, are profaned by using them vainly or wickedly.

Q. When are these Names, in your Sense, used wickedly?

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A. When they are used in Charms or Spells ; or when Men swear rashly or falsely by them ; calling upon God by these or the like Names to bear Witness to, or to punish the Falshood and Wickedness of their Oaths.

Q. What is the most solemn Manner of taking an Oath ?

A. That used in Courts of Judicature ; when Men, by kissing the Holy Bible (which ought to be done with much more Reverence than it usually is) declare, that they desire no Help from God, nor the Contents of that Sacred Book, if what they swear is not the sincere Thoughts and Intentions of their Hearts, or, to the best of their Knowledge, true.

Q. What then must become of those, who thus swear to be faithful in Offices ; and yet take no care for the right Execution of them ?

A. They forfeit all their Interest in the Gospel-Covenant ; and, without great Repentance, must expect no Mercy, from God, nor his Christ.

Q. The Consequence of breaking such Oaths I perceive to be most dreadful, but no more than what Men solemnly consent to in taking them : But are not all Oaths unlawful ?

A. No ; for when Our Saviour says, *Swear not at all*, Mat. v. 34. his Meaning is, *Swear not in your ordinary Conversation*. For he presently adds at the 37th Verse, *Let your Communication be Yea, Yea, and Nay, Nay*. And when St. James repeats the same Injunction, it is plain from what goes before it, he intends no more, but that we should not suffer our Misfortunes and Afflictions to make us break out in passionate Oaths and Curses, James v. 12, 13, &c.

Q. What Oaths are lawful ?

A. That some are so, is plain ; because God says, Gen. xxii. 16. *By My Self have I sworn*. And Rev. x. 6. *An Angel swears by Him that liveth for ever*. And Saint Paul, speaking to the Galatians, says,
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Before God I lie not, Gal. i. 10. And that Oaths, taken upon Just Causes, are both lawful and necessary, appears from what is written, *Heb. vii. 16. An Oath for Confirmation is an End of all Strife.*

Q. But I suppose, God's Name may be taken in vain by those that neither swear rashly nor falsely by it?

A. Yes; and it always is so, when these or the like Expressions, *The Lord knows what*; or, *The Lord knows when*, are made use of upon every trifling Occasion: And when, *O Lord*, and *O Jesu*, are used only as Words of Wonder and Exclamation.

Q. Are such Violations of this Commandment damnable?

A. Yes; these are doubtless such idle Words as we must give an Account for at the Last Day. And whatever Men may do, the Lord hath declared, *He will not hold him guiltless that taketh His Name in vain.*

The Fourth Commandment.

Q. IS the Fourth Commandment to be esteemed only a Jewish Law?

A. No; because the Reason God gives for the Sanctifying it concerns all Nations as well as the Jews; namely his resting upon that Day from the Works of the Creation. And it must, upon that Account, be as reasonable for other Nations, as for the Jews, *to keep One Day in Seven holy unto God.*

Q. But was there no other Reason given why God commanded the Jews to *keep the Sabbath-day*?

A. Yes; That Day of Rest was enjoined them upon another Consideration; namely, that they might remember they were Servants in the Land of *Egypt*, and that the Lord brought them out thence *with a Mighty Hand, and a Stretched-out Arm*, Deut. v. 15.

Q. Upon what Day of the Week did God fix the Jewish Sabbath?

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A. I suppose it to be on that Day of the Week, on which their Deliverance was made compleat and perfect, by the *Overtthrow of the Egyptians in the Red Sea*. Read the Fourteenth and Sixteenth Chapters of *Exodus*.

Q. But was not *That the Seventh Day* in course from the Creation?

A. God never declared it so to be; and the Jews could not know that it was so; because their Sabbaths must have been neglected, and their Sabbath-Days forgotten, whilst they were Bondmen in *Egypt*.

Q. Seeing then that the Jewish *Sabbath* was settled upon their *Seventh Day*, for Causes and Memorials peculiar to that Nation; do you not suppose that Christians were at Liberty (if they saw good Reason for so doing) to appoint any other of the Seven Days for their *Sabbath*?

A. Yes; and they have, upon very good Grounds, changed it to the *First Day*; when a far Greater Deliverance was wrought both for Jew and Gentile by the Resurrection of *Christ Jesus*, than that of the *Israelites* out of their *Egyptian* Bondage.

Q. Was this Change made by the Apostles? And did Christ give any Countenance to it?

A. Yes; for after the Resurrection of Christ, it was on the *First Day* of the Week that the Apostles assembled themselves together for their publick Exercises of Religion, as appears from *Acts* xx. 7. And that was the Day that St. *John*, the Beloved Disciple, called the *Lord's Day*, *Rev.* i. 10. And which Christ also honoured and sanctified, by sending the Holy Ghost to his Disciples, then met together in *one Place*, for the Worship of him, *Acts* ii. 1, 2, 3, &c.

Q. What then becomes the Duty of us Christians upon this Day?

A. So to order and dispose our Worldly Affairs, as that we our selves and our Families may duly worship

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ship God in his own House ; and spend the Remainder of it in the Offices of Piety and Charity.

The Fifth Commandment.

Q. **H**OW many Parts are there in the Fifth Commandment ?

A. Two Parts ; a Precept, *Honour thy Father and Mother* ; and a Promise contained in these Words, *That thy Days may be long in the Land, which the Lord thy God giveth thee.*

Q. Who are here comprehended under the Names of *Father and Mother* ?

A. All Persons that are bound in any respect to do the Duty of Parents by us, and principally our Natural Parents.

Q. What is meant by honouring them ?

A. By honouring them is not only meant a bare formal Respect ; but that Succouring, Assisting, and Supporting them, is likewise understood by it, is plain from those Words of our Saviour to the Scribes and Elders, *Mat. xv. 5, 6. Ye say, Whosoever shall say to his Father or Mother, It is a Gift, by whatsoever thou mightest be profited by me, and honour not his Father and Mother, he shall be free.*

Q. Is a general Obedience also due from Children to their Parents ? And is this Part of that Honour that is due to them ?

A. Yes ; and the Voice of Nature, as well as of the Scriptures, teacheth us this Lesson ; *Children, Obey your Parents in all things*, Eph. vi. 1.

Q. But what then is the Duty of Parents towards their Children ?

A. To instruct them in the Way of Salvation ; to take care for their Souls as well as their Bodies ; and chiefly, to bring them up *in the Nurture and Admonition of the Lord*, Eph. iv. 4.

Q. What

Q. Whom are you bound to obey next to your Natural Parents?

A. The King or Queen, the *Father* or *Mother* of the Country where we live. And in respect of these we are commanded, not to speak evil of Dignities, but to *submit our selves to every Ordinance of Man for the Lord's Sake, whether it be to the King as Supreme, &c.* 1 Pet. ii. 13.

Q. What Duty is owing to all our *Governours, Teachers, Spiritual Pastors, and Masters*?

A. In Duty to these we are bound to comply with the *Laws and Discipline* of that Church or State whereof we are Members; to esteem our *Spiritual Pastors* very highly for their *Work's Sake*; and to pray for them, considering the great Duty and Charge that lies upon them: And as they are obliged to be *diligent and faithful in the Work of the Ministry, to be Followers of them, as they are of Christ.*

Q. What is the Duty of Servants towards their Masters?

A. To be *obedient to them, not with Eye-Service as Men-Pleasers; but as the Servants of Christ; shewing all good Fidelity, not only to the Good and Gentle, but also to the Froward. Masters must also give unto their Servants that which is equal; knowing that they also have a Master in Heaven.*

Q. The Last Duty comprehended under this Commandment is, *That we behave our selves lowly and reverently to all our Betters*: How do you prove this from Scripture?

A. From 1 Peter v. 5. *Ye Younger, submit your selves to the Elder; yea, all of you, be subject one to another, and be cloathed with Humility.*

Q. Is the Promise annexed to this Commandment confirmed under the Gospel?

A. Yes; *Honour thy Father and Mother* (says St. Paul) *which is the First Commandment with Promise*; meaning the *Promise* of a Long Life, which ordi-

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ordinarily attends it, and is to be understood by these Words, *That thy Days may be long in the Land which the Lord thy God giveth thee.*

The Sixth Commandment.

Q. WHAT are the Two Principal Things forbid by the Sixth Commandment?

A. The laying violent Hands on our selves, and the wilful and unlawful killing of another.

Q. Why do you think Self-murder is here forbid?

A. Because the killing our selves is as much Murder, as the killing any other Person whatsoever: And we are commanded to *do no Murder.*

Q. Is there any killing of our Neighbour lawful?

A. Yes; in the Execution of Justice; in the necessary Defence of our own Lives: And there may be Blood-shed in a Just and Lawful War, without the Guilt, or Charge of Murder.

Q. Is the killing any one in the Heat of Passion a Sin against this Commandment?

A. This, by our Laws, is commonly called *Man-slaughter*, and is now pardon'd as such; but it was written under the Old Law, *Numb. xxxv. 16. If a Man smite another with an Instrument of Iron (meaning with a Deadly Weapon) that he die, he is a Murderer.*

Q. What is Wilful Murder?

A. It is a Deliberate, Malicious Killing of another: For which there was no Pardon under the Law, *Exod. xxi. 14.* And it was decreed from the Beginning, *Gen. ix. 6. Who so sheddeth Man's Blood, by Man shall his Blood be shed.*

Q. What is forbid by this Commandment besides the murdering our selves or others?

A. Great Murmurings and Discontentedness, the common Causes and Fore-runners of Self-murder. And Envy and Malice, Unjust and Immoderate Anger, which

which often end in the Murder of others : And therefore they that allow themselves in these Passions, sin against this Commandment, which forbids Murder, tho' they are never guilty of it.

Q. What is required by this Commandment?

A. As Murder is forbid, the Saving of Life is required, and every thing that tends towards it, in respect of our selves or Neighbours.

Q. But is the not Killing the Body, or the Saving that from Death, the whole Design of that Commandment?

A. No : For as we may be accessory to the Destroying the Soul as well as the Body ; the Prohibition of this Commandment may be supposed to relate to that also ; and to condemn the Enticing or Encouraging others in Sin, which may destroy both Body and Soul in Hell for evermore.

The Seventh Commandment.

Q. WHAT is the Intent of this Commandment?

A. To forbid every Thought, Word, and Action that is contrary to Purity and Holiness ; and especially Adultery, the greatest Sin of that Kind.

Q. How was that Sin punished under the Law?

A. With the same Punishment as Murder : and greater than was inflicted on Thieves and Robbers. *The Adulterer and Adulteress shall be surely put to Death, Lev. xx. 10.*

Q. Is the Wrath of God as fully revealed against Adultery, now under the Gospel, as it was under the Law?

A. Yes ; and not only against Adultery : For it is declared *Whoremongers and Adulterers God will judge, Heb. xiii. 4.* And that *neither Fornicators nor Adulterers shall inherit the Kingdom of Heaven, 1 Cor. vi. 9.*

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Q. Is there any Reason to believe that Adultery, Fornication, and Lasciviousness, are some of the greatest Sins?

A. Yes; because they are reckoned by *St. Paul* with *Idolatry, Witchcraft, Murder, &c.* *Gal. v. 19.*

Q. Has God at any Time punished these Sins with any remarkable and extraordinary Judgments?

A. Yes: It is written, *Lev. xviii. 25, 28.* That for the Sins of Uncleanness the Land of the Canaanites vomited out its old Inhabitants: And the same Crimes brought down Fire and Brimstone upon Sodom and Gomorrah, *Gen. xix. 24.*

Q. Why are these terrible Judgments recorded in Scripture?

A. To shew to After-ages how odious the Sins of Whoredom and Uncleanness are, and ever were, in the Sight of God.

Q. But may not two Persons be reputed Man and Wife before God, and lawfully live as such before Marriage?

A. No; by no means: For no private Agreements can be as binding, or have the Force and Obligation of Matrimonial Contracts. And that they have not is plain, from their being so often broken: And therefore, notwithstanding these Pretences, Fornication before Marriage is not only punishable by the Laws of God, but those of Man also.

Q. What then is required by this Commandment?

A. To keep our Bodies in Temperance, Soberness, and Chastity; To avoid all Filthy Communication, Songs and Ballads; always esteeming Modesty and Purity to be the greatest Ornament of the Soul. And *Blessed* (says our Saviour) *are the Pure in Heart; for they shall see God,* *Mat. v. 8.*

The Eighth Commandment.

Q. **W**HAT is the Design of this Commandment?

A. That as God, in the Course of his Providence, gives to every one his Portion in this Life ; it is hereby provided, That all Persons should enjoy their Possessions in Peace and Security.

Q. What then is forbid by this Commandment ?

A. All Manner of Dishonest Practices ; or all Unfair Ways of getting or detaining the Goods of another (be it little or much) that of Right belongs to him. *Ye shall not steal, neither deal falsely, nor lie one to another, Lev. xix. 11.*

Q. I perceive then, that all the secret Arts of tricking or cheating ; as by false Weights and Measures, &c. as well as open and direct Theft and Robbery, are a Kind of Stealing. Is there any one general Rule we may safely walk by in all our Dealings and Trading one with another ?

A. Yes ; and that one Rule, *Whatsoever ye would that Men should do unto you, even so do unto them, Mat. vii. 12.* would either make or keep Men honest, thro' the whole Course of their Lives.

Q. But are there not many Sins committed against this Commandment, by Men that pretend to abhor the Names of Thieves and Robbers ? Pray mention some of those to me.

A. Yes, the over-reaching and oppressing Men in bargaining ; the removing Land-marks, and plowing away the Land of our Neighbours, not rend'ring to all their Dues, Alms to the Poor, Customs to the King, and the Tythes of our Estates to Religious Uses.

Q. Upon what Account is not paying Tythes a Kind of Robbery ?

A. For

A. For more Reasons than one; (And whether Tythes are of Divine Right or no) it is a With-holding what was given to God out of our Estates, by the Ancient Possessors of them * : And therefore the Words of *Malachi* may be applied to many of this Nation; *Will a Man rob God? Yet ye have robbed Me. But ye say, Wherein have we robbed Thee? In Tythes and Offerings,* *Malachi* iii. 8.

Q. But may not our Estates be eased of this Burthen by the Laws of this Realm?

A. Doubtless very great Regard ought to be had to the Laws of any Nation. But I cannot see how any Power on Earth can make it lawful to with-hold any thing from God, or the Service of his Church, that was once given and devoted to Him, not to Superstitious, but truly Religious Uses. For thus God spake of the Censers even of *Corah* and his Company; *They offered them unto the Lord; therefore they are hallowed;* *Numb.* xvi. 38. And it is written, *Prov.* xx. 25. *It is a Snare to a Man to devour that which is holy.*

Q. But how can the Poor have such a Right to the Alms of the Rich, as that the not relieving them in their Misery and Distress, should be a Sin against this Commandment?

A. Because it is a Detaining what the Laws of God and Nature have given them a Right to, under such Circumstances. And therefore *St. Paul*, *1 Tim.* vi. 17. does not say, *Exhort*, but *Charge them who are rich in this World, that they be ready to give, and glad to distribute.*

* King *Ethelwulph*, with the Consent of his Prelates and Princes, which ruled in *England* under him, in their several Provinces, did first enrich the Church of *England* with the Tythes of all his Lands and Goods, by his Charter Royal, *An.* 855. And the same was afterwards confirmed by many Statute-Laws of this Realm.

Q. I perceive that this Commandment is of a very large Extent; what must be done when Men are conscious to themselves, that they have wronged or injured either God or Man?

A. They must not content themselves in begging God's Pardon for such Crimes; but must likewise (as they are able) make full Restitution. For, *If the Wicked restore the Pledge, and give again that he hath robbed, and walk in the Statutes of Life, without committing Iniquity, he shall surely live, he shall not die,* Ezek. xxxv. 15. But then, on the other Hand, it is written, 1 Cor. vi. 10. *Nor Thieves, nor Covetous, nor Extortioners, shall inherit the Kingdom of God.*

The Ninth Commandment.

Q. WHAT is chiefly forbid in the Ninth Commandment?

A. The *False* Accusing of, or Witnessing falsely against any one, in Judgment.

Q. What are the Aggravations of this Sin?

A. That as it is generally done upon Oath, and the Matter concerneth either the Goods or Life of our Neighbour, it cannot be committed without Lying and Perjury, or Theft, or Murder.

Q. What then ought to be our Care, when we are called before a Magistrate upon Juries; or to bear Testimony to the Truth of any Matter?

A. To discharge our selves faithfully and honestly, without Respect of Persons; rememb'ring what the Wiseman saith; *A False Witneß shall not be unpunished:* And again, *A False Witneß shall perish,* Prov. xxi. 28.

Q. What are the Private Offences of this Kind?

A. The Raising, Receiving, or Spreading False and Evil Reports, against any Person whatsoever.

Q. Are these Crimes any where forbid?

A. Yes;

A. Yes; *St. Paul* condemns them under the Name of *Whisperings and Backbitings*, 2 Cor. xii. 20.

Q. But wherein is the Evil of heark'ning after, or spreading Ill Reports of our Neighbours?

A. The heark'ning after them is to encourage others in the Sins of Slander and Defamation. And it is written, *Prov. xvii. 4. The Wicked giveth heed to False Lips, and a Liar heark'neth to a Naughty Tongue.*

And the spreading Ill Reports (tho' we may seem to doubt of the Truth of them) may often injure the Reputation of an innocent Neighbour; and is contrary to the Rule of doing as we would be done by.

Q. Are we then to speak evil of no one?

A. No; unless it be for the prevention of some great Evil, or procuring some considerable Good to our selves or others. In no other Cases, unless when Facts are very publick and notorious, are we to speak evil of any Person whatsoever. And *St. James* tells us, *If any Man among you seem to be religious, and bridleth not his Tongue, but deceiveth his own Heart, this Man's Religion is vain*, James i. 26.

Q. Is all manner of Falshood forbid by this Commandment, as well as the Bearing false witness?

A. Yes; and thereby all Sorts of Lies; and Lying in jest, and for Good Ends and Designs, as well as with an Intent to injure and deceive our Neighbour.

Q. What Punishment is denounced against Lying?

A. It will exclude us from *Heaven*, *Rev. xxii. 15.* And it is written, *Rev. xxi. 8. All Liars shall have their Part in the Lake which burneth with Fire and Brimstone.*

Q. What then ought we to do in Obedience to this Commandment?

A. To be religiously strict in speaking Truth of our Neighbours: *To keep our Tongues from Evil Speaking, Lying, and Slandering*: And, in short, to be very charitable in whatsoever we say, or hear of others.

The Tenth Commandment.

Q. **W**HAT do you learn in general from the Tenth Commandment?

A. *Not to covet nor desire other Mens Goods ; but to learn and labour truly to get mine own Living, in that State of Life unto which it shall please God to call me.*

Q. What then is condemned by this Commandment?

A. The harbouring and nourishing any unwarrantable (tho' it be but the most secret) Motion, Wish, Desire, or Imagination, of enjoying what is not our own.

Q. Are such Motions of the Heart, if they are not consented to, evil?

A. Yes; if they are entertained with the least Pleasure and Satisfaction: And it is Sin in us to suffer such Thoughts to lodge within our Breasts.

Q. Why does God lay this Restraint upon the first Motions of Mens Hearts to Evil?

A. *Because from the Heart proceed Evil Thoughts, Adulteries, Fornications, Murders, Thefts, Covetousness, Wickedness, Deceit, Lasciviousness, an Evil Eye, Blasphemy, Pride, Foolishness, Mark vii. 21, 22.*

Q. Are we only forbid the Covetings set down in this Commandment?

A. No; we are *not to covet any Thing else that is our Neighbours ; not his Life, nor his Honour, nor his Good Name ; no more than his Wife, or House, or Man, or Maid Servant.*

Q. What do you account the greatest Aggravation of this Sin?

A. The Coveting the Estate of Friends or Parents tho' by their Death ; or pleasing our selves with Hopes of enjoying their Possessions after them.

Q. Was the Wickedness of this known before the giving of the Law?

A. Not

A. No: For St. Paul says, He had not known Lust to be Sin, except the Law had said, Thou shalt not covet, Rom. vii. 7.

Q. But seeing that the meer Lust, Desire, or Coveting, that goes no farther than the Heart, is Sin, what behoves us all to do in this Case?

A. To keep the Heart with all Diligence; for out of it are the Issues of Life, Prov. iv. 23. And, as a Means to prevent all wandring Desires after the Possessions of others, To make the best of, and be content with such Things as we have, Heb. xiii. 5.

Q. What do you chiefly learn from these Commandments? A. I learn Two Things, &c.

Q. WHAT do you in general observe from the Ten Commandments?

A. That the Four First teach me my Duty towards God; and the Six Last my Duty towards my Neighbours; and that they are rightly divided into Two Tables, called the First and the Second Table.

Q. But to what Two general Heads hath Our Saviour reduced this whole Law?

A. To the Love of God and our Neighbour.

A. How must we love God?

Q. It is written, Mat. xxii. 36. Thou shalt love the Lord thy God with all thy Heart, with all thy Soul, and with all thy Mind.

Q. Do you think all Men are bound so to love God?

A. Yes; because Our Saviour calls This, The First and Great Commandment, Mat. xxii. 37.

Q. But if the Love of God is the First and Great Commandment, does it not follow, that the Sins against the First are greater than the Sins against the Second Table?

A. Yes;

A. Yes; and I think they ought to be so esteemed : For if the First are the Great Commandments, the Transgressions of them must be the Greatest Sins.

Q. But is there nothing that we may love more than God ?

A. No : For Our Saviour saith, *He that loveth Father and Mother more than Me, is not worthy of Me : And he that loveth Son or Daughter more than Me, is not worthy of Me, Mat. x. 37.*

Q. If Men then so loved God as these Texts require, what do you think would be the Natural Effect of it ?

A. It would produce the most sincere Obedience : For he that loves God unfeignedly and with all his Soul, must certainly be always endeavouring to please Him, and as fearful of offending Him, Whom his Soul loveth.

Q. The Second general Commandment is, *Thou shalt love thy Neighbour as thy self.* Who is your Neighbour ?

A. My Neighbour is every Person that stands in need of my Help ; tho' he is a Stranger or of another Nation (as appears from the Parable of the good Samaritan, Luke x. 30.) nay, tho' he is a professed Enemy to me. For it is commanded, *Lev. xxiii. 4. If thou meetest thine Enemies Ox or Ass going astray, thou shalt surely bring him back.*

Q. But what is the Meaning of loving our Neighbours as our selves ? And when may we be satisfied that we do so love them ?

A. The Love I ought to bear to my Neighbour ought to be of the same Kind, True and Sincere, like the Love of my self. And when in any Case I love him as I would my self be loved ; do by him as I would be done by, then may I be assured, that I have that Love for my Neighbour, as God and this Law require of me.

Q. Do

Q. Do you think such a Love of our *Neighbour* would engage us to keep all the Commandments of the Second Table?

A. Yes; so sincere a Love would tie up our Hands and Tongues from injuring one another in any Respect whatsoever; and stir us up to every good Word and Work that would be of mutual Advantage to us.

Q. What then, in Conclusion, becomes our Duty, in respect to all God's Commandments?

A. To labour, by all possible means, to increase and improve our Love to God and Man; being so well assured, That Love is the Fulfilling of the Law.

Q. *My good Child, know this, That thou art not able to do these things of thy self, &c.*

Q. YOU have now gone very far in the Knowledge of Christ's Religion: You have learnt under what Covenants you were baptized into Christ's Church: You have been instructed in all the Articles of the Christian Faith; and in the Commandments of Both Tables: And now do you think you are, of your self, able to do these things?

A. No: For altho' Men, in a State of Nature, may abstain from many Evil Actions, and *do* some things that appear Good in the Sight of Man; yet the Service of God requires such pure and holy Affections, as render the Assistance of His Special Grace absolutely necessary in every Part of our Duty to Him.

Q. What do you mean by Grace?

A. I mean all those Supernatural Aids and Assistances which the Holy Spirit of God gives to the Sons of Men, and by which He *sanctifieth all the Elect People of God.*

Q. How is that Grace to be obtained?

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A. By

A. By a Religious Use of those Means which God hath appointed for that End (*viz.*) By Prayer and the Sacraments.

Q. What is Prayer?

A. It is the Making known our Thoughts and Requests unto God, by lifting up our Souls unto Him.

Q. To Whom then do you speak in Prayer?

A. To no less a Person than to the King Eternal, Immortal, Invisible, the Only Wise God.

Q. And with what Affections ought this Duty to be performed?

A. With a great Sense of the Goodness and Majesty of God, and of our own Wants and Necessities; and therefore with a lively Faith in God, and all the Humility our Souls are capable of.

Q. But do those Men so humble themselves before God in Prayer, that pray lolling, or sitting in some Lazy Posture?

A. It may be rather doubted, whether such Persons pray at all: But if they do, it is certain, they speak to God with less Reverence, than they would to any of the Great Men of this World; and therefore do highly dishonour God, whilst they are thus praying to Him.

Q. But what will this Humility proper to Prayer oblige you to?

A. To the Imitation of Christ and His Apostles, who fell down prostrate on the Earth, who kneeled down and prayed; and to imitate the Heavenly Host, *who fall down before Him, Who sits upon the Throne, and worship Him that liveth for ever and ever.*

Q. Where is this Duty of Prayer commanded?

A. In many Places of Scripture. Our Saviour commanded His Disciples to *watch and pray*, Mat. xxvi. 40. And St. Paul's Directions are, *Continue in Prayer*, Coloss. iv. 2. And, *Pray without ceasing*, 1 Thess. v. 17.

Q. What do those Texts teach and require of us?

A. They

A. They teach us that Prayer is a Duty, as well as Priviledge; that we both disobey God and injure our selves, by neglecting it. And the least they can require, is to pray daily by our selves, and with our Families, and in the House of God (*which is called the House of Prayer*) as often as we can and may do it; especially on the *Lord's Day*, and on the great Festivals of the Church.

Q. But what Reason have you to believe that Prayer is a Means of Grace, or can be of any Benefit to us?

A. Because Our Blessed Saviour hath assured us, *That every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened*, Mat. vii. 8. And it is written, *Heb. iv. 16. Let us come boldly to the Throne of Grace, that we may obtain Mercy, and find Grace to help in Time of Need.*

Q. But how is it then that many do ask and do not receive?

A. This may be, because they often ask amiss; or because they have not made a right use of that Grace which hath been already given to them. But if we consider the Goodness, or believe the Promises of God, we can have no Reason to doubt, but all the religious Prayers of Holy and Devout Christians, shall (at one time or other) be answered with the Blessings they have asked, or those that shall be more expedient for them.

Q. And what then do you in Conclusion learn from hence, and from the Question before the Lord's Prayer?

A. That as I ought to be ever intent upon my Duty to God, I must be ever praying to Him for His Assistance in it, with Faith, Diligence, Attention, and Perseverance; and in His *Name* as well as in his Words, Who hath promised, *If ye shall ask any thing in My Name, I will do it*, John xiv. 14.

Our Father Which art in Heaven.

Q. **T**O whom do you pray in the Lord's Prayer?

A. Not to any Saint or Angel, but to the Great, the Infinite, and Eternal God; Whom I, that am but sinful Dust and Ashes, am encouraged by Christ himself to call *Father*.

Q. Upon what Accounts is that Great God to be esteemed as a *Father* to us Christians?

A. Not only as he is the *Father* of us, and all things else, by Creation; but being the *Father* of our Lord *Jesus Christ* by Nature, he vouchsafes to be *Our Father* by Adoption. And therefore he said to his Disciples, *John xx. 17. I ascend to My Father and your Father: Your Father, because Mine.*

Q. Why do you suppose, that we are directed to pray to God as a *Father*? And what do you learn from thence?

A. *First*, That we may pray with more Reverence. *If I be a Father where is Mine Honour*, says God? *Malachi i. 6.* And *secondly*, with more Confidence; being from hence assured, that *like as a Father pitieth his own Children, so the Lord pitieth them that fear Him.* And *lastly*, That we may be always thankful to him, Who hath given us *Power to become the Sons of God*, and by *Whom we cry, Abba, Father.*

Q. Does our Saviour any where insist upon this as an Encouragement for Christians to pray, and to put their Trust in God?

A. Yes, in that most comfortable Text, *Mat. vii. 11. If ye then, being evil, know how to give Good Gifts unto your Children, how much more shall your Heavenly Father give Good Things to them that ask Him?* Wherein the Care and Tenderneſs of *Our Heavenly Father* towards us, is preferred to that of any Earthly Parent whatsoever.

Q. Why

Q. Why are we directed to pray, saying, *Our* and not *My Father*?

A. That we may remember, that God is no Respector of Persons; that all true Believers have the same Relation to him; are all the Children of the Same God; have all an Interest in one another's Prayers, and are therefore bound to pray to God for one another, as Brethren, united together in *Christ Jesus*.

Q. And is not this a great Argument for mutual Charity and Love amongst Christians?

A. Yes: And the Consideration that all Christians have but One *Father*, should stir them up to study and promote the Temporal Happiness and Peace of one another; but more especially that which is Eternal.

Q. But since God is every where present, and *Solomon* saith, *The Heaven of Heavens cannot contain Him*, why are we taught to say, *Our Father Which art in Heaven*?

A. Because tho' God is in all Places, yet *in Heaven* he sits upon his Throne of Glory; and there his Son stands at his Right Hand, to intercede for us: And whilst we consider him not as an Earthly, but an Heavenly *Father*, we may possess our Souls with a just Sense of his Infinite Majesty and Power, as well as of his Fatherly Kindness towards us.

Q. What other Effects ought these Considerations to have upon us?

A. They ought to make us very thankful to God, that He, the Wisest, the Best, the Fountain of all Blessings, should vouchsafe to be a *Father* to us, and fill us with all Hope in believing it. And seeing *Our Father*, *Our Inheritance*, is *in Heaven*, so to live, as to be always preparing our selves for the eternal Enjoyment of them.

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Hallowed be Thy Name.

Q. **H**OW many Petitions are there in the Lord's Prayer? And what do you observe from the Order of them?

A. There are Six Petitions; the Three First concerning the Glory of God; The Three Last our own Wants. And from the Order of them, I observe, that in all our Prayers and Actions, we ought *first* to seek the Kingdom of God and his Righteousness, Mat. vi. 33.

Q. But seeing there are as many Petitions relating to our own Wants, as to God's Glory, what do you observe from thence?

A. I from thence observe the Goodness of God; that he does not expect we should be unmindful of our selves, or our own Estate and Condition; but that, next to his Glory, we may, and he encourages us to consult our own Good and Happiness in Both Worlds.

Q. What are we to understand by the *Name* of God, in the First Petition, *Hallowed be Thy Name*?

A. By the *Name* of God we are to understand God himself, or those Titles and Attributes by which he is made known to the Sons of Men: And sometimes also the Things set apart for his Service; as his Word, his Sabbaths, his Ministers and Sanctuary.

Q. What then do you pray for in this Petition?

A. I pray that God himself may be glorified by me and all People; and every thing relating to God, or called by his *Name*, be honoured and esteemed amongst Men.

Q. With what Affections ought we to offer up this Petition?

A. With a sincere Desire to see God admired, adored and worshipped; and the Things of God, and more particularly, the *Name* of God, honoured and respected in the World.

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Q. But who are they that live in Contradiction to this Petition?

A. All those especially that dishonour the *Name* of God by vain Swearing and taking *the Name of God in vain*; that despise the Things of God; and, by their wicked Lives, give any Occasion to the Enemies of God to blaspheme his *Name* and contemn his Religion.

Q. But what does this Petition require of us?

A. To endeavour after the Glory of God in all things, and to let his Glory be the End of all our Actions; *That whether we eat or drink, or whatsoever we do, we may do all to the Glory of God, 1 Cor. x. 31.*

Thy Kingdom come.

Q. **W**HAT *Kingdom* is chiefly intended in this Petition?

A. The *Kingdom of Our Father Which is in Heaven.*

Q. May not this *Kingdom* be considered in a Two-fold State?

A. Yes; as it is begun here on Earth, and is then called his *Kingdom of Grace*; or as it will be perfected in Heaven, and as such is called the *Kingdom of Glory.*

Q. What Account does our Saviour give of the *Kingdom of Grace*?

A. He saith, *This Kingdom cometh not with outward Shew or Observation; so that Men, in speaking of it, should say, Lo here, or Lo there; for behold, the Kingdom of God is within you, Luke xvii. 20, 21.*

Q. How then may this *Kingdom* be described?

A. I think it may be described to be a Spiritual *Kingdom* seated in the Souls of Men, bearing Rule over their Wills and Affections, and bringing them in Subjection to the Laws of God.

Q. What do you pray for in respect of this *Kingdom*?

A. I

A. I pray that it may come with Power; be erected where it is not, and continued, increased and purified where it is. Or, in short, that God may reign in our Hearts, and the Hearts of all Men, by *Christ Jesus*.

Q. What do you pray for as a Means of this?

A. For a Blessing upon all the Means appointed for the Enlargement and Purifying this *Kingdom*; and that God would root out of his Church all such things as are inconsistent with the flourishing Estate of it, as Hereſie and Schiſm; and that the Kingdom of Sin and *Satan* may be destroyed.

Q. But what do you pray for in respect to God's *Kingdom* of Glory?

A. That we and all true Disciples of *Christ Jesus* may be translated to his Heavenly *Kingdom*; and that the Time may come, when, our Blessed Lord having put down all Authority and Power, both we and they may reign with Him in Glory for evermore.

Q. But what ought you your self to do in regard to this Petition?

A. I ought in no respect to give place to the Devil, the great Enemy of God's *Kingdom*; but to do all I can for the Promotion of Christian Knowledge and Piety in the World, and endeavour so to live under *Christ's Kingdom* of Grace, as that I may be counted worthy of his *Kingdom* of Glory.

Thy Will be done in Earth as it is in Heaven.

Q. **W**HOSE *Will* do you pray may be done, in the Third Petition of the Lord's Prayer?

A. As I pray in the two First Petitions that the Name of our Heavenly Father may be hallowed, and his *Kingdom* may come; I pray in the Third that his
Will

Will may be done in Earth as it is in Heaven: And both his Secret and his Revealed Will.

Q. What do you mean by the *Secret Will* of God?

A. That by which he governs the Interests of private Persons and Families, as well as of Kingdoms and Nations.

Q. Why do you call this the *Secret Will* of God?

A. Because God generally keeps it as a Secret to Men, what shall be their Portion in this Life; so that, as the Wiseman saith, *We know not what a Day may bring forth*, Prov. xxvii. 1.

Q. In what Sense then do you pray that this *Secret Will* of God may be done?

A. I pray that I and all Christians may patiently submit to the *Will* of God, whatsoever our State and Condition may be in this Life, saying with old *Eli*, *'Tis the Lord, let Him do what seemeth Him good*, 1 Sam. iii. 18.

Q. What is the *Revealed Will* of God?

A. His Holy Laws contained and expressed in the Scriptures of the Old and New Testament. And as we pray that his *Secret Will* may be submitted to, we likewise pray that his *Revealed Will* may be followed and obeyed in all things.

Q. Is it not then lawful for us to follow our own Wills and Desires?

A. No: For our Saviour saith, *If any Man will come after Me, let him deny himself and take up his Cross and follow Me*, Mat. xvi. 24.

Q. But seeing we are by Nature prone to do our own Wills, and not the *Will* of God, what is implied in this Petition?

A. We are therein supposed to pray that God would first enlighten our Understandings, that we may know his *Will*, and then dispose us to a faithful Performance of it.

Q. What Texts are there binding and encouraging us to do the *Will* of God?

N

A. Not

A. Not every one that saith unto Me, Lord, Lord, shall enter into the Kingdom of Heaven, but he that doth the Will of My Father Which is in Heaven, Mat. vii. 21. And whosoever shall do the Will of My Father Which is in Heaven, the same is My Brother and Sister and Mother, Mat. xii. 50.

Q. But how are we to do the Will of God ?

A. As it is done in Heaven by the Saints and Angels: Readily, heartily, and sincerely to imitate them in their Obedience, tho' we cannot come up to the Measure of it.

Q. How do the Angels of God obey him ?

A. They do his Pleasure, Ps. ciii. 20. They fulfil his Commandment. And this they do Day and Night, worshipping and adoring God, and casting their Crowns down before his Throne.

Q. Seeing then that the Angels and Saints are proposed as Patterns for our Imitation, what do you learn from hence ?

A. That we ought not to satisfy our selves in comparing our Obedience with other Mens ; but to take our Examples of Holiness from Heaven ; and learn and labour to do God's Will here, seeing that we hope and pray, that we may do it with the Saints in Heaven hereafter.

Give us this Day our daily Bread.

Q. WHAT is meant by Bread in the Fourth Petition of the Lord's Prayer ?

A. All the necessary Supports of Life, and the Food of the Soul as well as of the Body.

Q. What is meant by our Bread ?

A. Not the Bread of Covetousness, Fraud, or Oppression, which is the Bread of other Men, and not our own. But what we pray for is what we may lawfully expect and hope for ; and so much of the Comforts

forts and Necessaries of Life as are convenient, not for our selves alone, but our Families also.

Q. But why are the Rich, who are surrounded with Plenty, to pray for their *daily Bread*?

A. That it may be continued, sanctified, and blessed to them. For it is written, *Man shall not live by Bread alone, but by every Word that proceedeth out of the Mouth of God*, Mat. iv. 4.

Q. What then are both Rich and Poor to learn from hence?

A. To look upon themselves as so many Helpless Creatures, that live *daily* upon the Bounty of Heaven, and are *Day by Day* relieved from thence, with the good Things of this World, by Him *Who covereth the Heaven with Clouds, and prepareth Rain for the Earth, and maketh Grass to grow upon the Mountains, and Herb for the Use of Men*, Ps. cxlvii. 8.

Q. Is there then any Necessity of praying *daily* for the *daily* Supports of this Life?

A. Yes no doubt of it. For otherwise our Saviour (who cautions us against using Vain Repetitions in our Prayers, *Mat. vi. 7.*) would never have taught us to pray thus; *Give us this Day our daily Bread.*

Q. And what do you think would be the Use of praying thus every Day, not only with our Mouths, but with our Understandings also?

A. It would make Men believe that God careth for them; and teach them first to put their Trust in God, and then in their own Arm to help them.

Forgive us our Trespases as we forgive them that trespass against us.

Q. **W**HAT do you mean by *Trespases* in the Fifth Petition?

A. I mean *our* Sins of what Kind soever; either against the First or Second Table. N 2 Q

Q. What Necessity is there of praying daily that our Sins or Trespases may be forgiven?

A. Because we sin daily, and because no one can forgive Sin but God only. And unless our Sins be forgiven, we must continue under the Sentence of Eternal Death.

Q. What Reason have you to think that Sin is so very offensive to God, as that, for the Sake of it, He should punish us for ever?

A. Because every Sin is a Transgression of the righteous and holy Laws of a Most Holy God: Because it is written, That *by Reason of Sin, it soon repented the Lord that He had made Man, and it grieved him at his Heart, Gen. vi. 6.* And lastly, because the Wrath of God is so fully revealed in the New Testament against all Unrighteousness of Men.

Q. What do you mean by praying, *Forgive us our Trespases?*

A. I pray first that God would, by his Grace, enable me and all Christians to perform the Conditions upon which the Pardon of Sin is preached and promised in the Gospel: And then that he would remit the Punishment of it. For *Blessed are they whose Iniquities are forgiven, and whose Sins are covered. Blessed is the Man to whom the Lord will not impute Sin, Ps. xxxii. 1, 2.*

Q. How are we to pray for Pardon of Sin?

A. As so many self-condemn'd Criminals; but with the greatest Importunity and Trust in God's Mercy thro' Christ, *Who was delivered for our Offences, and rose again for our Justification, Rom. iv. 25.* And also with a Heart full of Forgiveness towards those that have trespassed against us.

Q. Is this Forgiveness of *them* necessary?

A. Yes: For Christ hath told us in the plainest Words that can be; *If ye forgive Men their Trespases, your Heavenly Father will also forgive you: But if ye forgive not Men their Trespases, neither will your Father forgive your Trespases.*

Q. Is

Q. Is the Forgiving then of others sufficient of it self to obtain our Pardon ?

A. No ; true Faith and Repentance must be joined with it : And unless we do all these Three things, *Repent, Believe, and Forgive others*, our praying for Pardon will stand us in no stead ; we must perish for ever.

Lead us not into Temptation ; but deliver us from Evil.

Q. **W**HEN you have prayed in the Fifth Petition, that God would *forgive* you your *Trespasses* ; why do you pray in the next place, *Lead us not into Temptation* ?

A. I pray thus, that if God, in Answer to the First of these Petitions, hath forgiven my past Sins, he may be moved to prevent my falling into Sin again by any *Temptation*.

Q. What is to tempt ?

A. It is in general no more than to try and prove any one ; and is used in a Good, but oft'ner in a Bad Sense.

Q. When it is used in a Good Sense, what is the Intention of it ?

A. To try and make experience of a Man's Faith and Obedience : And so *God tempted Abraham*, Gen. xxii. 1.

Q. What is the Meaning of Tempting, when it is used in a Bad Sense ?

A. It then denotes such a Trial as is designed to seduce and lead us into Sin. So the Devil tempts us ; so Man is tempted of his own Lust ; and so God tempteth no Man. For He never perswades or entices any one to sin against him. *God cannot be tempted of Evil, neither tempteth he any one*, Jam. i. 13.

Q. What

Q. What then do you mean when you pray to God;
Lead us not into Temptation?

A. That as there are many States and Conditions of Life which may prove a *Temptation* to Sin, I pray, that God would not, in the Course of his Providence, bring me or any other into such Circumstances as might be a Snare to us. For which Reason *Agur* prayed; *Give me neither Poverty nor Riches, lest I be full and deny thee, and say, Who is the Lord? Or lest I be poor and steal, and take the Name of my God in vain,* Prov. xxx. 8, 9.

And I likewise pray, that God would restrain the Power of *Satan*, and neither suffer him, nor the World, nor my own Flesh, to tempt me above what I am able.

Q. Why, what do you think may move God, since he tempteth no one so as to perswade him into Sin, to suffer the Devil or the World to do it?

A. God may suffer Men to be thus buffeted by *Satan*, or give *them up to their own Hearts Lusts*, as a Punishment for their former Sins and Contempts, and Abuses of Divine Grace. For so it is written, *Psalms lxxxi. 12, 13. My People would not hear My Voice, and Israel would not obey Me: So I gave them up unto their own Hearts Lusts, and let them follow their own Imaginations.*

Q. What *Evil* do you pray to be delivered from in the Last Part of this Petition?

A. From the *Evil* of Sin, and the *Evil* of Punishment.

Q. How ought you to pray to be delivered from these two kinds of Evils?

A. From the First, That of Sin, with the utmost Importunity and Earnestness; but from the *Evil* of Punishment, with Submission to God's Will: Because Temporal Punishments are sometimes inflicted to save us from those that are Eternal.

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For Thine is the Kingdom, the Power and Glory, for ever and ever, Amen.

Q. **W**HAT follows in the Lord's Prayer after the Six Petitions that are offered up to our Heavenly Father ?

A. A Form of giving Praise and Honour and *Glory* unto God, and is therefore called the *Doxology*.

Q. What is meant by saying, *Thine is the Kingdom?*

A. That He received his *Kingdom and Power* from no one ; that such Dominion *and Power, and Glory*, is in, and belongs unto God, as neither is, nor can be, in any other Person whatsoever.

Q. What is signified by those Words, *For ever and ever ?*

A. That God *is*, and was, and ever will be of such *Power and Glory, to Whom be Praise and Dominion for ever*, 1 Pet. iv. 11.

Q. Is this added only as a Form of Praise ?

A. No ; it also contains the Reason of our Hope ; and upon what Grounds we expect that God should hear and do what we have asked of Him.

The Greatness of God's *Kingdom and Power* convinces me He is able to grant my Petitions : And seeing I desire that God may be glorified in all that I ask or have, I therefore depend upon his Favour to me.

Q. What is the Signification of *Amen* ?

A. It denotes our sincere and stedfast Hopes and Desires, that all those things which we have prayed for may be performed, to God's *Glory* and our Comfort.

Q. Do you think there is any necessity of saying *Amen*, at the End of this and the other publick Prayers of the Church ?

A. Yes ;

A. Yes : For it is commanded by this Church as an Act of joining in her publick Devotions. And unless Men do indeed join in them, they do but mock God and deceive themselves, by coming to them.

Q. *How many Sacraments hath Christ ordained in his Church?*

A. *Two only as generally necessary to Salvation, &c.*

Q. **W**HAT do you observe from the First Question and Answer concerning the *Sacraments*?

A. That our Lord *Jesus Christ*, besides the Moral Precepts of the Gospel, *hath ordained* certain Rites (by us called *Sacraments*) to be observed *in his Church*; and that of these, *Two only* are generally necessary to *Salvation*.

Q. Were the Jews obliged, in their *Church*, to observe any such Rites and Ceremonies?

A. Yes; a great many. But our Saviour hath now freed us from that Burden; and *hath only ordained Baptism* in the place of *Circumcision*, and the Lord's Supper instead of the *Passover*.

Q. Do you think these generally necessary to *Salvation*?

A. Yes; and are always so, when they can be regularly had and administred.

Q. How do you prove *Baptism* to be so necessary?

A. I prove it from *Mat. xxviii. 19.* where *Christ* commanded his Disciples, *To go and disciple all Nations, baptizing them in the Name of the Father, the Son, and the Holy Ghost.* And because I find *Baptism* is joined with those Two most necessary Duties, *Repentance* and *Faith*; *Repent and be baptized, Acts ii. 38. He that believeth is baptized, Mark xvi. 16.*

Q. What

Q. What Proof have you for the Observation of the Lord's Supper?

A. The positive Command of our Saviour; *This do in Remembrance of Me*, Luke xxii. 19. And likewise from *Mat. xxvi. 26, 27, 28.* From *Mark xiv. 22, 23, 24.* And from *1 Cor. xi. 23, 24, 25.*

Q. Do you think a Man cannot go to Heaven, unless he duly and religiously partakes of both these Sacraments?

A. This I am sure of; if a Man knows they were commanded and instituted by *Christ Jesus*, and does not (when he may) observe them, he cannot be saved: And if he doth not know this when he might, he is in the greatest Danger of perishing everlastingly.

Q. What Reason can you give for this?

A. Because we are bound to yield (as far as we are able) an universal Obedience to all Christ's Commands; it being written, that *He became the Author of eternal Salvation unto all them that obey Him*, Heb. v. 9. And there can be no Reason given why He is not as much to be obeyed in his Sacraments, as in any other Precepts whatsoever.

Q. What meanest thou by this Word Sacrament?

A. I mean an Outward and Visible Sign, &c.

Q. How many Parts are there in a Sacrament?

A. Two: An Outward and Visible Sign, &c.

Q. WHAT did this Word Sacrament of old signify?

A. The Oath by which Soldiers bound themselves to their Superiors and Chief Captains.

Q. What do you understand by it?

A. What the First Christians did; namely *Baptism* of the Lord's Supper; by which all true Believers are

to bind themselves, in the most solemn manner, to the Great Captain of their Salvation, the *Ld C. Jesus.*

Q. What Description doth the Catechism give of a *Sacrament* ?

A. That every Thing that is so must have *Two Parts*, an *Outward and Visible Sign* and an *Inward and Spiritual Grace*; That it must be ordained by Christ himself; and be both a Means to convey Divine Grace, and a Pledge (left by Christ with his Church) to assure us of it.

Q. What do you from hence learn ?

A. That what I perceive with my *Outward* Senses is but one Part of that *Sacrament*: That my Thoughts must not rest on that *Outward* Part, but by Faith be carried to the Things signified, to those *Inward and Spiritual* Graces, which are annexed to them by Christ Himself; the New Birth in Baptism; the Body and Blood of Christ in the Lord's Supper.

Q. But how can you conceive that *Water, Bread and Wine*, can answer these Purposes ?

A. I cannot indeed apprehend how this should be; but I resolve it into the Power of Christ: Who, as God, can do all things, and, as Man, had all Power in Heaven and Earth given unto Him.

Q. But do all People receive *Grace* that receive those Sacraments ?

A. No; nor do all Persons profit by the Word preached to them. But then the Fault is neither in the Word, nor in the Sacraments, but in them to whom they are preached and administer'd. And so says the Author of the Epistle to the *Hebrews*; *The Word preached did not profit them, not being mixed with Faith in them that heard it*, Heb. iv. 2.

Q. Is the Want of Faith then the Reason that so many have such very mean Thoughts of the Sacraments, and profit so little by them ?

A. Yes: And for that they look no further than the *Outward* Action of sprinkling Water in the one, and

and the eating Bread, and drinking Wine in the other.

Q. But what is your Duty in this Case?

A. To believe that He, Who came to save us from our Sins, did not come to mock us with Vain and Empty Signs; but that they are indeed Means of Grace, and Pledges to assure us of it.

Q. *What is the Outward Visible Sign or Form in Baptism?* A. *Water, wherein the Person is baptized, &c.*

Q. **H**OW do you come to know *what is the Outward Sign in Baptism?*

A. From the Institution of that Sacrament, *Mat. xxviii. 19.*

Q. It does indeed from thence appear that this Sacrament was to be administer'd *in the Name of the Father, and of the Son, and of the Holy Ghost*, but with *What*, is not so evident.

A. This will be as plain as the other, if you consider that the Word *Baptize* supposes (according to the Common Meaning of it) *The Sprinkling, or Washing with Water*; and was so understood by the Jews (and such the Apostles were) when Christ gave them this Command, *Go and baptize.*

Q. But does it from hence follow, that our Saviour could have no other Meaning in it?

A. Yes: For seeing he says nothing to the contrary, it is to be presumed, that he intended nothing else by those Words, but what was then commonly meant and understood by them.

Q. Can you prove that the Apostles themselves did understand their Commission in this Sense, that they were to baptize *with Water*?

A. Yes; from their Practice: For St. Peter commanded that *Cornelius and his Family* should be baptized *with Water*, Acts x. 48. And before that, it is very probable that he had commanded *Three Thousand* to be

baptized after the same manner, *Acts* ii. 41. And of Philip and the Eunuch it is said, *Acts* viii. 38. They both went down into the Water, and he baptized him.

Q. But is not the being baptized with the H. Ghost, or with any Inward Spiritual Baptism, sufficient?

A. No: For after Cornelius, and they that were with him, had received the H. Ghost, St. Peter says, *Who can forbid Water, that these should not be baptized*, *Acts* x. 47.

Q. Is it any where determined what Quantity of Water ought to be used in the Administration of this Sacrament? Or, Is Dipping necessary?

A. No, it is only required that Water should be used; and it is probable, that when Peter baptized the Tylor and his Family, at Midnight, he did not, nor had Conveniency in the Prison to dip so many Persons. And as it is well known, that it was usual in the Primitive Church to baptize Dying Persons, it is not to be supposed, that they took them out of their Beds to plunge them into Water.

Q. I am now satisfied that Water-Baptism was used by the Apostles: But how do you prove, that we are now bound to observe it?

A. Because our Saviour, at the same time that he gave it in Commandment to his Apostles, that they should go and baptize all Nations, immediately adds, *teaching them to observe all things whatsoever I have commanded you*: And if all things, then doubtless that Sacrament of Baptism which had but just then been instituted by Him, *Mat.* xxviii. 19, 20.

Q. What is the Inward and Spiritual Grace? A. A Death unto Sin, &c.

Q. WHAT is that special Grace or Favour that is conferred or sealed to us in Baptism?

A. A Death unto Sin, and a new Birth unto Righteousness.

Q. What do you mean by a Death unto Sin?

A. A

A. A Power to die *unto Sin*, as that is opposed to the living in it.

Q. What do you mean by a *new Birth unto Righteousness*?

A. A Power to live *holily and godly in this present World*.

Q. Is it not in the Power of the Natural Man to do this?

A. No; as we are born in Sin, and bring a very Sinful Nature into the World with us, it is naturally impossible for us to do either the one or the other. *That which is born of the Flesh is Flesh.*

Q. When then is the Power of doing this given to us?

A. It is either in some measure given when we are baptized, or at least is then promised, sealed, and made sure to us. And therefore Baptism is called, *The Washing of Regeneration*, Tit. iii. 5. And our Saviour speaks of our being *born of Water and the Spirit*, John iii. 5.

Q. But how comes it to pass that of so many that are baptized in their Infancy, so few of them seem to partake of the *Inward and Spiritual Grace*?

A. This is owing in part to the Obstinacy of too many baptized Persons, who grieve and do despite to the Spirit of Grace; and very much to the Wickedness of Parents, who take no care to cultivate, by an early and pious Education, the Baptismal Grace given to their Children; but on the contrary suffer it to be choked by Ill Habits growing up in them.

Q. What then becomes our Duty and the Duty of all Parents in this Case?

A. It behoves us all to depend upon God's performing his Part of the Covenant sealed in Baptism; and therefore to be always ready to improve in our selves and Children every Degree of Divine Grace; that in the Strength of it both we and they may die daily *unto Sin* and live *unto Righteousness*.

Q. **W**HAT do the Two next Questions and Answers concerning Baptism relate to?

A. First, To some Qualifications necessary in
Grown

Grown Persons before Baptism. And *secondly*, To the Reasons why *Infants* ought to be *baptized*, notwithstanding they are not, nor can be so qualified.

Q. The Qualifications I suppose you mean are *Repentance and Faith*. What is that *Repentance*, and where is it required of Grown Persons?

A. It is a *Repentance whereby we forsake Sin*: And St. *Peter* requires the same before Baptism, *Acts* ii. 38. *Repent and be baptized.*

Q. What Sort of *Faith* is required?

A. *Faith* in *Christ*, and a particular *Faith* in, and concerning the *Promises made by God in that Sacrament*.

Q. What are those *Promises*?

A. All the *Promises* of the Gospel-Covenant. For Baptism being the Sign and Seal of that Covenant; in Baptism all the *Promises* of it are signed and made sure to us. And this *Faith*, we who have been baptized in our Infancy, ought to exercise after Baptism, as Grown Persons ought and must before it.

Q. But *why then are Infants baptized, seeing they can neither repent nor believe*?

A. Because God did command in the Days of *Abraham*, that Infants should, at Eight Days old, be admitted into this Covenant, of which *Circumcision* was, and Baptism now is the Sign and Seal, *Gen.* xvii. 10. And tho' they can neither repent nor believe before Baptism; if they live, they may and must afterwards, as they expect any Benefit from it.

Q. Were then *Abraham* and we under the same Covenant?

A. Yes, both of us under the Covenant of Grace. The Gospel was preached to *Abraham* (or the Substance of it) in these Words; *In thee shall all Nations of the Earth be blessed*, *Gal.* iii. 8. And because it was preached to him; our Saviour said, *Abraham rejoiced to see my Day, and he saw it and was glad*, *John* viii. 56. And if ye be *Christ's*, then are ye *Abraham's Seed*, and *Heirs according to the Promise*, are the Words of St. *Paul*, *Gal.* iii. 29. *Q. I*

Q. I perceive then that altho' the Covenant, before Christ's coming into the World, was the same as it now is, the Signs of it are altered from Circumcision to Baptism: But does it follow, because Infants were to be circumcised, that therefore they ought to be baptized?

A. It would be very hard (seeing the Advantages of being admitted into the Covenant of Grace are so very great) that, only because the Sign of the Covenant is altered, therefore Children should be kept out of it, when they were never excluded by any positive Command of *Christ Jesus*.

Q. But is there no Reason to believe that Christ intended they should be excluded?

A. No: For then it would be worse with Children since Christ's coming into the World than it was before: But as he tells, *Of such is the Kingdom of God*, Mark x. 14. As He took them up in his Arms and blessed them, and *rebuked* those that would have kept them from Him; we cannot believe that our Lord did design to deprive Children of any Benefit that was ever conferred upon them; or that they should suffer by the Preaching of his Gospel, in any respect whatsoever.

Q. Why was the Sacrament of the Lord's Supper ordained? A. For the continual Remembrance of the Sacrifice, &c.

Q. What is the Outward Part or Sign of the Lord's Supper? A. Bread and Wine, &c.

*Q. T*HE Sacrament of Baptism being the Sacrament of the New Birth, is to be but once administer'd to the same Person; but is it so with the *Sacrament of the Lord's Supper*?

A. No; That was ordained for the continual Remembrance of the Sacrifice of the Death of Christ. *Q.*

Q. What do you mean by *the Sacrifice of the Death of Christ*?

A. I mean that our Lord *Christ* did really and truly die for us, and that dying He became our *Sacrifice*.

Q. What is the meaning of being our *Sacrifice*?

A. To be sacrificed for any one, is to suffer in his Place and Stead: And so *Christ* did for us. *He once suffered for Sins, the Just for the Unjust, that He might bring us to God, 1 Pet. iii. 18.*

Q. Is this *Sacrifice of Christ* (as the *Papists* maintain) repeated and renewed in *the Sacrament of the Lord's Supper*?

A. No: For then He must have often suffered, and be daily suffering for us; whereas *He once suffered for Sins, saith St. Peter; And He was once offered to bear the Sins of many, Heb. ix. 28.*

Q. But was this *Sacrament* ordained only for the continual Remembrance of *the Death of Christ*?

A. No; it was also ordained to perpetuate the Memory of the Benefits which we receive, or may receive from his Death.

Q. What are those Benefits?

A. The Benefits He obtained for us are, Pardon of Sins, Power and Grace to resist Sin, Reconciliation to God and Eternal Life. And that *Christ* did, by his *Death*, purchase all these great things for a lost and undone World, ought never to be forgotten by those that are to have the Benefit of them.

Q. What do you learn from hence?

A. That *the Sacrament of the Lord's Supper* is by no means to be disused amongst Christians; and the great Reason we have to obey *Christ* in those Words of the Institution, *Do this in remembrance of me, Luk. xxii. 19.*

Q. What is the Outward Part or Sign of *the Lord's Supper*?

A. Bread and Wine, which the Lord hath commanded to be received.

Q. Did He command both to be received?

A. Yes: He first took Bread and gave Thanks, and brake it,

it, saying, *Take, eat, This is my Body which is broken for you: This do in Remembrance of Me. And then, after the same manner, He took the Cup, saying, This Cup is the New Testament in my Blood: This do in Remembrance of Me, 1 Cor. 11. 23, 24.*

Q. What do you learn from hence?

A. That seeing St. Paul, speaking to the *Corinthians*, in general, tells them, That *Christ* commanded both *Bread and Wine* to be received, I learn that the *Papists* are guilty of a great Sin, in denying the Cup to all their *Lay-Communicants*.

Q. But seeing the whole Sacrament of the *Lord's Supper* is rightly and duly administred in this Church, what Obligation does this bring upon you?

A. Both I and all the Members of it are bound duly and most thankfully to receive it, lest by neglecting this Sacrament we again provoke God to take away the Cup of Blessing from us.

Q. What is the *Inward Part*, or *Thing signified*, in the *Lord's Supper*? *A.* The *Body and Blood of Christ*, which are verily and indeed taken and received by the *Faithful* in the *Adminisration* of it.

Q. **W**HAT do you observe from that Question and Answer?

A. That the *Body and Blood of Christ* is not really or corporeally present; but is indeed the *Inward Part*, or *Thing signified*, in and by this Ordinance.

Q. Is not then the *Body and Blood* received by all *Communicants* in general?

A. No; but by the *Faithful* only. Others receive nothing more than the *Outward Part* of that Sacrament, which to them is only *Bread and Wine*.

Q. Is there then no Change in the *Bread and Wine* after the *Consecration*? P A No;

A. No ; they remain what they were before, and are not changed in Nature, but only in the Use and Signification ?

Q. How do you prove this ?

A. From the Testimony of my Senses. And *St. Paul* calls That which represents *Christ's* Body, and conveys the Merits of it, *Bread*, no less than three times, *1 Cor. xi. 26, 27, 28.*

Q. Why then are the Bread and Wine called *the Body and Blood of Christ* ?

A. First, Because they were appointed to represent *Christ's* Body, that was broken, and his *Blood*, that was shed for us : And for the same Reason that the *Paschal Lamb* was called the *Passover*, the Bread and Wine are called *the Body and Blood of Christ* ; the Signs carrying the Name of the Things signified by them.

Q. But if the *Body and Blood* are not really present, how can they be *verily and indeed taken and received* ?

A. We may *verily and indeed* take and receive the Benefits of *Christ's* crucified Body, without the receiving *the very Body and Blood of Christ* : And if we do by those Outward Elements partake of them, that is sufficient to justify this Expression.

Q. But how do you prove this ?

A. From the Words of *St. Paul*, *1 Cor. x. 16.* *The Bread which we break, is it not the Communion of the Body of Christ ? And the Cup which we bless, is it not the Communion of the Blood of Christ ?*

Q. What do you infer from hence ?

A. That seeing *the Body and Blood* are *indeed* communicated, but not in Substance, they must be so in the Virtues and Effects of them.

Q. What then is the Faithful Communicant to expect from this Sacrament ?

A. All the Graces that come from, and were purchased by *Christ's* Crucified Body ; and more particularly, Pardon for our Sins and Grace for our Natures. By which most inestimable Blessings our Souls are strengthened

strengthened and refreshed, as our Bodies are by Bread and Wine.

Q. What is required of them who come to the Lord's Supper?

A. To examine themselves, As St. Paul exhorts the *Corinthians*; that is, to take a most serious View of their Lives and Actions; and, in particular, to consider the Nature of their Repentance, Faith, Thanksgiving, and Charity.

Q. What is to be considered in the Duty of Repentance?

A. What our former Lives have been, and what is now to be altered and amended in them; whether we desire, and do indeed resolve, by God's Grace, to make that Change and Alteration in our Lives, which our own Consciences and the Laws of Christianity command and require. And lastly, Whether we have good reason to believe we shall put our Resolutions into Practice, and so bring forth Fruits meet for Repentance.

Q. What is to be considered in our Faith?

A. Whether we have a general Belief in the Promises of the Gospel, and the Merits of Christ's Death; and can, in a good Assurance of Hope, apply to our selves the Mercy of God, through Christ Jesus: Which is the Meaning of having a lively Faith in God's Mercy, through Christ.

Q. But what must they do, who cannot in any degree attain to this lively Faith?

A. They ought again to examine and renew their Repentance; and then again consider what is promised to, and has been done for Penitent and Believing Sinners. But Repentance must prepare the Way for Faith and Hope. Repent and believe the Gospel, says our Saviour, Mark i. 15. And he charged his Disciples that Repentance and Remission of Sin should be preached in His Name, Luke xxiv. 47. First, Repentance, and then Remission of Sin. 2.

Q. What Thankfulness ought to accompany our Faith ?

A. Most humble and hearty Thanks to God the Father, the Son, and the H. Ghost, for the Redemption of the World, by the Death and Passion of our Saviour Christ, both God and Man ; Who did *humble Himself even to the Death upon the Cross*, for us miserable Sinners, who lay in *Darkness, and in the Shadow of Death*, that he might make us the Children of God, and exalt us to Everlasting Life.

Q. What is required by being in *Charity with all Men*?

A. It is required that we should be ready to perform both Parts of that Duty ; ready to distribute ; and, as an Earnest of this charitable Temper, willing to offer up something at the Holy Table, for Pious and Charitable Uses.

And, *2dly*, not only to *give*, but to *forgive* Men their Trespases : And, in short, to govern and regulate our Charity, by that most admirable Description of it, 1 Cor. xiii. 4, 5, 6, 7.

Q. But why are all these Graces of Repentance, Faith, Thanksgiving, and Charity, *required* as a necessary Preparation for *the Lord's Supper* ?

A. Because without them we cannot partake of the Benefits of Christ's Death, and therefore ought not to partake of that Sacrament which was ordained by Christ, as a Means to convey the Benefits of his Death to us. 28 MR 59

Q. What is the Meaning of those Expressions ; *He that eateth and drinketh unworthily is guilty of the Body and Blood of Christ our Saviour ; and eateth and drinketh his own Damnation, not considering the Lord's Body*?

A. That to come without due Preparation to the Lord's Table is to do a great Dishonour to *the Body and Blood of Christ*, is indeed a great Sin. But not such (as some have imagined) that will, without all Remedy, consign Men over to eternal *Damnation*.

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